

**A REPLIE**  
against an answer  
(falslie intituled) in Defence  
of the truth, made by Iohn  
Rastell: M. of Art, and  
student in diuinitie.

Forte est vinum, fortior est Rex, fortiores sunt mulieres, super omnia vincit

3. Esd. 3.

VERITAS.

*Wyne ys strong, a Kyng ys stronger,  
Women be stronger, but, aboue all  
thinges, truth ouercummeth.*



*Imprinted at Antwerp by Aegidius Diest,  
x. Martij. Anno M.D. LXV.*

CVM PRIVILEGIO.

Regiæ Maiestatis Priuilegio permissum  
est Iohanni Rastello in Artibus Ma-  
gistro & Sacræ Theologiæ candida-  
ro, vti per aliquem Typographorum  
admissorum impunè ei liceat impri-  
mi curare, & per omnes suæ ditionis  
Regiones distrahere, librum inscri-  
ptum, *A replie against an answer (false  
lie intituled) in defence of the truth, &*  
omnibus aliis inhibitum, ne eundem  
absque eiusdem Iohannis consensu  
imprimant, vel alibi impressum di-  
strahant, sub pœna in Priuilegio con-  
tenta. Datum Bruxellæ. x. Martij,  
Anno M. D. Lxv.

Wouwere





## TO THE READER.



HE more wor-  
thie of loue and  
honor, that the  
nature of Truth  
is, the more sha-  
mefull without  
doubt, and hatefull it must be, to doe  
any violence vnto it. For, where more  
occasions are offered, to staie men from  
their euill purposes, there to passe the  
bondes of rightuousnes, it proueth a  
greater impudencie. As for example,  
in young ladies, whom cōplexion hath  
made bewtifull, and lacke of brothers  
onlye heires, and good education wor-  
thie of all prauses, and pure loue of ho-  
lines hath perswaded to contynue vir-  
gins, if any act dishonorable, or vile ra-  
pe be committed, what straunger is so  
vnkind and far of from the countrie  
or sight of that person and vertue,  
which but hearing only of her iniurie,  
doth not rise in his hart, againste the

# TO THE READER.

Worker of it. But, what virgin eyes  
 was there, so faire, so princelie, so no-  
 ble, so chaste, and so without all spotte,  
 as Truth? And what greater vilanie  
 can be practised, then by dissimbling,  
 lying, slaundering, & blind reasoning,  
 to go about to defloure such a vertue?  
 Surelie, yf those eyes and iudgementes,  
 by which spirituall bewties are consi-  
 dered, were as generallie and comonlie  
 in mens heades, as the bodilie eyes are,  
 which iudge of colours, it would offend  
 the gentell bloude and hart, a thou-  
 sand tymes more, to see the truth abu-  
 sed, then to behold a Lucretia (yf you  
 will) of their familie violentlie to be  
 taken of some villane, and constrained  
 to serue hym at his pleasure. But, so  
 greate and greauouse is the plague,  
 which thorough Adam his disobedi-  
 ence falleth vpon euery soule, our edu-  
 cation allso and conuersation is so car-  
 nall & corruptible, by reason of grosse  
 and

TO THE READER.

and sensible thinges, with the which we are so well acquainted, that a blowe geauen vnto some worshipfull frinde of ours, or a fowle worde and opprobrious spoken to the face of our naturall Prince, doth more frett the hart with compassion or indignation, then when we heare it readen neuer so plainlie and treatable, that: Pilate then toke Iesus and whipped him. And <sup>10.19.</sup> the souldiars, plating a crowne of thornes, dyd put it on vpon his head, and set a purple robe about hym. And thei came to hym, and saied: Haile, o kyng of the Iewes, and thei boxed and buffered him. After which sort, yf but a cussion of anye Christian Prince, in the world; should be ordered of his tenantes and seruantes at this present, what exclamations would we make, and what detestations would we conceiue against them? There is not vndoubtedlie, ther

## TO THE READER.

is not, that zeale for the truth it self,  
which is vttered in defence of playne  
vanitie: and God most allmightie and  
glorious, is not so attentiuely conside-  
red, as a man, or a mase, or a badge  
onlie vpon the sleeue, which are no-  
thing in comparison. For defence yet  
of which thinges so small, how greate  
angers and stomakes are taken, and  
how much is he cōtemned in the world,  
which dissembleth an iniurie in such  
matters? And in deede, allthough the  
thinges them selues are but simple, yet  
the truthe is in them allso, moderatelie  
to be folowed, and in right iudgement  
it were not to be suffered, that either  
officers, either orders, should be freelie  
disgraced: how much more iustlie then  
are the sacramētes & the auncient ma-  
ners of the Catholike faith, to be con-  
sidered of all sober heades, and main-  
tayned in all humilitie, and if truth in  
wordlie and common matters be em-  
braced

## TO THE READER.

braced of euery honest man, whi is the  
 euerlasting veritie, and cause of our  
 soule, which should be chiefeſt, either  
 not ſought for, when it is eaſelie to be  
 found, either els not cared for, when  
 it is euidentlie perceaued. Hath he  
 (trow you) a good iudgement or a no-  
 ble hart, which either affecteth igno-  
 rance, and wil not turne ouer the leſſe,  
 leaſt he ſhould haue a conſcience of  
 the truthe once knowen, either being  
 conuincd by euident reaſon, that his  
 forfathers beleiued well and trulie,  
 doth thinke that diuines onlie haue to  
 thinke of ſuch matters, and ſoloweth  
 outwardlie the fond and newfound  
 brothers? Or thei, which reade the bo-  
 kes of both ſides, and either through  
 lightnes and vanitie doe beare awaye  
 no more then the phraſe and maner of  
 writing of the authors, either for ma-  
 lice and enemitie, conſider onlie how to  
 find faultes with the writer, doe thei

TO THE READER.

*shew therein, anye point of great witt  
and grauitie? And so, whiles some  
thinke, and those I feare no young ba-  
bes or beggars, I hold with Christ  
whom all confesse, and further if  
I should consider the question, I  
might be made, to my cost, a pa-  
pist: and others saie priuile, in deed  
the old religion is best, when all is  
done, but we must beare a litle  
with the world; further when on o-  
ther sort reporteth, it is smoothelie  
done, or he paieth his aduersarie  
home, or he runneth lyke oile, or  
he byteth lyke vineger: and finallie  
whiles others saie, directing their eye  
not to the matter, but against the au-  
thor, that, herein he declareth litle  
good nurture in not belording so-  
me person, or he misseth in con-  
gruitie of speach, or he telleth old  
dreames and stories, or he iesterh  
and dalieth all togeather: the con-  
clusion*

TO THE READER.

clusion is, that verie few do honor the truth, or seeke earnestlie for it. For, thei which refuse to be acquainted with it, or dissimble the knowledge thereof, doe without all doubt geaue occasion to disgracing of it. Like as in court, to make as though you knew not some notable and worthie Lord, it is halfe a dishonor vnto hym. And others, which busie themselues about wordes and titles, and passe ouer, without consideration, the sense of thinges and the matter, are lyke them which loke a man in the face, whiles he telleth them a fadd tale for their profite, & thinke all that while vpon nothing els in a maner, but what taylor it shold be, which made his cote and apparell. I appeale therefore vnto euerie conscience, and my selfe I prouoke to the vttering, and the, (Reader) to the considering of the truthe.

It is not inough to reade, but thou

¶ v must

TO THE READER.

must allso consider, and it litle profiteth to consider, except it be a truthe worth the marking. Of the.ij. women, which strived before Salomō, one told a long tale, of her dwelling in one house togeather with her felowe, of her owne and her felowes childebearing, of her quicke child taken in the night season from her side, and the placing of her companions dead boye in her bosome, with other such circumstances more, to moue perchaunse some affections. When she had ended: It ys not so (quod the other woman vnto <sup>3.Reg.3.</sup> her) as thou saiest, but thy sounge ys deade, and myne lyueth. But on the other side, Thou lvest, saiethe she, for my sounge ys a lyue, and thine ys deade. And thus thei strived before the kinge. Now, what sentence the wise Prince gaue, it is commonlye knowen, as how he called for a sword, and commaunding the quick child to be



## TO THE READER.

be diuided in .ij. partes, sought to find  
 out thereby, in which of the .ij. women  
 the naturall compassion ouer her child  
 would sonest appeare. Which strait-  
 wayes vttering it self brimly, in one of  
 them, as he wittilie had cōceined, vnto  
 her he apointed the quicke child, and  
 sensible dissolued a secrete question.  
 Of which example, this I thinke, may  
 be well gathered, that in all contro-  
 uersies we goe strayt to the quicke of  
 the question, and rest not vpon the  
 by matters. For, in disputing of the  
 Sacrament of the aultar, and the ne-  
 cessitie whether some allwaies should  
 communicate, thou lvest saieth one,  
 thou blasphemiest saieth the other,  
 this is an itching folie saieth one, this  
 is sluttisshe eloquence saith the other,  
 you playe apishe partes saieth one, you  
 be like S. George an horsebacke saieth  
 the other, and this is no litle sport vn-  
 to manie to see, how contrarie sides can  
 cutt

## TO THE READER.

cutt one the other. But this vndoubtedlye is nothing to the question, how  
 euen one is with the other. For cōcer-  
 ning such odd wordes, as I can not tell  
 thou thei come in, and serue to the ex-  
 pressing of affections, so let hym take  
 heede which vseth them, that thei cō-  
 sent and agree with the matter, and  
 let other be warned, which are the  
 readers or hearers, not to gape after  
 such glauncies, which happ now and  
 then in sadd writing, but to marke  
 aduisedlye what truth is in question,  
 and neither by acclamation to the  
 wordlie proceedinges, neither indig-  
 nation against the old faith and Ca-  
 tholike, to shrink in anye part from  
 it. Wich is (me thinketh) to call for  
 a Salomons sword, and not to sitt still  
 in iudgement with harkening after  
 such by phrases, as are not of the sub-  
 stance of the question. The sharpnes  
 of which sword will shew, who is the  
 false

## TO THE READER

*false harlot, and who is loth to be inwardlie examined, caring not what absurditie he permitteth, so that he be not openlie confounded, and the nature (as I may saye) of the question be not espyied. And this, I speake, not onlye for the indifferent reader his sake, whom I wisse to consider the truth earnestly, but for our ease also in this fight with the Protestantes, that we might come to some peace and conclusion. For, to the booke of Catholikes, which of late haue ben printed, some of the answers, and the most common are these: It is an vnlearned booke, it doth not obserue the stiles & titles which it should doe, it nameth hym but Master, whom it should call my Lord, it alleageth such authorities as we neuer saw, it reciteth visions which are not in scripture, it hath false Latin in it, it is full of skoffes and tauntes.*

*As*

## TO THE READER.

*As who should thinke, the argument were dissolued, if the maker of it were reprov'd, for lipping in his vtterance, or making a wrie mouth vpon his aduersarie. For, if these were heighnous faultes, and might in deede be so pro-  
ued against the Catholikes, or if there were not a perfect hatred, which the  
Psal. 138 holye Prophete boldye confesseth, in  
louing the persons of his enemies, with detesting to the vttermost, and desy-  
ring all their iniquities, yet a wise prea-  
cher, would not speake at all of them,  
or lightlie passe away from such mat-  
ters, and go exactlie to the point of the  
question, and proue that it toucheth  
not the state of his religion.*

*Yet I graunt, if a religion were ap-  
proued by long vse of all Christendo-  
me, it were inough to tell the people,  
that the contrarie is not to be credited:  
and thei without more wordes ought  
to be perswaded, as bound to folow an  
vni-*

TO THE READER.

vniversall authoritie of Catholike priestes and Bishopes. But when new opinions are brought furth in to open pulpites, and thei cōmended by no former authoritie, allso when straunge Ghospells are confirmed by no miracles, but onlye by naked affirmatiōs, and priuate interpretatiōs, that this is true, and this we vnderstād it, or els by no likelie and probable reasons, by which the vnderstanding might be sumwhat directed, it is no honest and indifferent dealing, that when such their wordes and argumēts are disproued, it should be inough for them to answer againe, you lie, or you iest, or you fauor not the pure and sincere Ghospell. I gather by the handeling of other Catholikes, what I haue to provide for, about my owne doings.

A preacher at paules crosse, (in an euill houre) prouoked all the Catholikes in the world, vpon manifold articles,

## TO THE READER.

cles, against him (for part of his lying) a short confutation was straitwaies put in writing. which for the shortnes of it, being easelie copied out, and for the truth and soundnes of it, liked verie well of the Catholikes, through much goeing abroad in to manie places, and free communicating of it vnto diuers persons, it cummeth at length vnto a protestants handes, which before that, was desirous of it. Which, (to the comendacion of his zeale vndoubtedlie, although not of his science) made with speede an answer vnto it, and intituled it, An answer in defence of the truth. &c. Wherein you may note, how much in a short time the world is chaunged. For, at that season, simple and familiar letters of Catholikes, not framed to such purposes, were out of hand answered, and put in print. Treatises also, which went abroad without name from frind to frind, were sought and

# TO THE READER.

and inquired for curiouslie, and set  
furth in print to be considered. Yet  
now, when thei are prouoked againe  
and againe, to make good the crakes  
sett on their Ghospell, thei worke (I  
feare) by deceits and subtelties, and  
haue either no answer at all to make,  
or that which thei haue made, is not  
lyked of their fauorers, or els thei will  
make so manie wordes and so greate  
a worke, that lyke craftie wormes  
thei maye couer themselues vnder lea-  
ues, and still mainteine a russhing,  
with creeping yet awaye from the ta-  
king, or els thei are not so hott in spi-  
te, as thei were wont to be. But con-  
cerning that called Defenco of the  
truth, being sent vnto me by a great  
fauorer of the proceedinges, and sent  
of verye good will and frindshipp,  
that I should be reformed (after his  
desire) by it, by considering how the

## TO THE READER.

Papistes are alwayes repelled, I tarried not long, but made a reply against it, the veritie of our cause was so euident, and the false demeanure of the aduersarie, that I might well defend the Catholike, and turne the glorie of crakers in to confusion. What I dyd, that it might come in to the handes of our aduersaries, and find among them a direct answer vnto it, or els a quiet geauing ouer of their further struiuing against the truthe, allthough it be harmelesse, yet being needelesse, I will not declare it. Yet, this I am bold to saye, that thei might (if thei would) haue done by this booke, as thei dyd by the Apologie (as thei termed it) of priuate masse, and haue set it furth in print with their answer vnto it, for the glorie of their religion, and much liberalitie towar-des poore Catholikes, whose writin-  
ges



# TO THE READER.

ges without the author his labors and charges, full diligentlie thei haue printed. Which, whether it were worth the answer, or no, therein let anye reasonable men be iudges, and let the truthe be considered, I praie the (Reader) most hartelye, without respect of anye my manner of writing. Not because I am not willing to answer, to euerye point that thei maye haue against me, but that the truthe should be seen the better, when extraordinary inuēctiues are not intended. For, (as I haue saied,) I feare, by the examples of other, lest this will be their chiefeſt answer: It is not worth the answering, it is full of toyes and fancies. It forgetteth good nurture in writing. &c. As who should thinke, that thei (like gentle doues) had no manner of gall

## TO THE READER.

in their writings, or as though that a wiseman might not dissemble an iniurie, and answer to the matter directlye. But, be it so, you be patient, quiet, fairespoken, innocent, harmelesse, you thinke euill of no man, you praie for the Pope and the Cardinals, you reuerence the name of religious folkes, you know not how to nickname the Papi-stes, no bitternes, no skoffing, no vn-courteousnes, is in your preachings and writings espied, and the contrarie vices are in Catholikes. Forgeaue vs then, I praie you, these our singular faultes, considering yourselues, that you allso maye be tempted. And if a sharpe word or sentence, although it be medicinable, must not be spoken vnto you, take awaye all such wordes in this booke, as may trouble your patience, and let the truthe by it selfe be consi-  
de-

# TO THE READER.

dered, and briefely answer iust ob-  
iections.

First y saye, and reple against the  
maker of the defence,

that he proueth or im- pugneth that, which is not denied or maintei- ned, dissimbling (as it seemeth) the answering to the point, vpon which the question resteth.	Def.	24. 25. 26. 31. 32. 33. 46 56 63. 64. 65 109. 110. 111. 112.	See the rep. fo.	46 72 113 133 147 196
--	------	--	---------------------	--------------------------------------

Furthermore I saye, that whereas  
the question is, whether priuate masse  
be against Christ his institution, he al-  
tereth the state of the controuersie by  
adding these termes,

In case of necessitie. If the people wil not communicate. the cōmon vse of the priuate masse. more to vse the sa- crament. in extremitie order- lie vsed.	Def.	19 19 27 pa 29 60	1 2 1 fol. 2 2	Repl. fol.	36 37 49 141
	† iij		Againe		

# TO THE READER.

Againe I saye, and would call it a  
 slaunder, but doe you terme it as fa-  
 uorable as you maye, that he can not  
 stand by his wordes which he repor-  
 teth of the Catholikes, and their chur-  
 che,

defence fol.	{	1	pa.	{	2	lin.	{	21	See the repl.fol.	{	4
		6			1			10			12
		8			2			13			19
		18			2			20			52
		29			1			4			55
		34			2			2			73
		45			1			13			84
		55			1			24			133

Besides this, I obieſt, that he doth  
 greatly forgett hymſelfe, and miſtake  
 the matter of which he ſhould ſpeake,

Def.fol.	{	45	pa.	{	1	linea	{	22	See the replie folio	{	106
		66			2			9			140
		76			2			12			162

Now concerning the argumentes,  
 which he maketh ſuch as the known  
 Logike or Diuinitie neuer allowed,  
 thei will appeare

De-

# TO THE READER.

	11	1	19	24
	30	1	2	58
	33	1	10	72
	33	2	18	75
	41	2	14	94
	45	2	3.11. See the	108.110
Def. fol.	50 pa.	1 lin.	1.7. replie	118
	51	2	19 folio	121
	52	2	24	135
	58	1	2	136
	70	2	18	151
	92	1		185
	104	1	13	193

Finallie there is one feate much vsed in his boke,  
and properlie it would be called a lie, but how so euer  
it must be termed, you shall find it

	14		2	9	27
	18		1	10	31
	45	S. Cypriane	1	20	105
	21	S. Irenei.	1	17.18	44
	30	S. Austine,	2	18.19	68
	31	& the sath.	2	1	70
	31	the doctores	1	15 see the	69
Defence fol.	38	S. Chrisost. pa.	1 li.	21 replie	81
	38	Christ, and	2	3 fol.	84
	38	his Apostles	2	24	89
	50	S. Hierome	2	5	119
	55	Socrat. and	1	13	129
	55	Syn. Gang.	1	18	132
	57	the Enāgel.	1	15	134
	86	& S. Paule.	2	6. & 11	173.174

TO THE READER.

I had forgotten almost S. Cyprian,  
exceedinglye abused, Defence fol. 71.  
pa. 1. Replie. 155. and not well un-  
derstanded, Defence fol. 100. pag. 2.  
Replie fol. 189.

Therefor let the truthe be conside-  
red, and the substance of the matter  
regarded, that, when preachers and  
prelates find fault with our maner of  
wrytinge, as though all the boke we-  
re then answered, if they say toyes and  
nothing els to be in it, thou (indiffe-  
rent Reader) be not so quieted, but  
3. Reg. 3. either iudge thou by our doinges; whe-  
ther we be like Luther and skoffers,  
or whether the cause it selfe be not se-  
parated, from the maner and fasshion  
of handeling it. For which purpose,  
I haue gathered this table, of such  
thinges as mislike vs in the maker of  
the defence, by which, one maye see  
what

## TO THE READER.

What religion thei be of, and how shamefullie they abuse their whole countrie. The end is this, let no honest man be ashamed of the truth, let no protestant belie the truth, if we defend a euill cause, there are wittes to discusse it, and prouing our matters so euidentlie, why is no more regard made of them? If our Lorde be the God, folow hym, if Baal be he, folow hym. If we slaunder or misreport our aduersaries, let the places be noted, and we shall satisfie them. If they haue not done so with vs, the places are quoted, we loke for their aunswer.

That they maye be short and compendious, I require them to speake to the questions, and that they maye not wander in confusion of talke, I haue brought our obiections in to order.

They can doe to their countrie at home, and vs here abroad, no greater

## TO THE READER.

ter pleasure, (except they would out  
of hand returne vnto the Catholike  
church) then speedilye and honestlye  
to cleere themselves of such matters as  
are laied against them, that we maye  
haue a further occasion to shew the  
weakenes of this new religion, & that  
others, which through harkenynge to  
the world, and their owne priuate lu-  
stes or opinions, haue neglected the au-  
thoritie of all Christiendome commen-  
ded to them by longe contynuance,  
may with reason beleue rather the Ca-  
tholikes, whose wordes shall be found  
more truer, & more certaine to build,  
or els beware vpon (as thei haue to  
mistrust their deuotions) lest in deede  
thei be of no religion. For which kynd  
of men, if it were not, lesse preuailynge  
against the truthe and lesse alteration  
would be permitted, but seeing man is  
free and master of his owne actions,  
thei



TO THE READER.

thei can be no more then warned, that  
thei seeke after truth, and folowe it.  
God be mercifull vnto vs, and if he  
hath saied it by some of his Prophe-  
tes, vpon vs, that for our synnes sake,  
and dishonoring of his exceding grea-  
te name, we shall be caried away pri-  
soners in to Babilon, yet, as Ezechias 4. Re. 20.  
the King answered for his tyme, if  
we allso maye be so fauored of hym.  
Bonus sermo Domini, quem locu-  
tus est, sit pax & veritas in diebus  
nostris. It is a good saying, which  
our Lord hath spoken, yet for our  
daies let there be peace and ve-  
ritie, Fare well. From Lo-  
uanie, the second of  
March.





A REPLIE AGAINSTE  
THE FALSENAMED DE-  
fence of the truthe.

CAP. I.



WHETHER M. Iuell, or the  
author of the Apologie of  
pryuate Masse, haue for  
their partes done all thin-  
ges so perfectly, that they  
may or shold be defended of those, which  
are of the same opinion and faith with  
them: in the one syde it may be a questiō,  
and on the other, I know it is none at all.  
For, as concernyng the folowers of new  
religiōs, which beleine that the true light  
ys reueled in these last dayes, they haue to  
stryue and labor for them, whom they ta-  
ke for their Apostells: but the Catholike,  
whose faith ys not to finding owt in the  
end of the world, he hath not to hang v-  
pon any one mans authoritie, except he  
be such as ys commended by the whole  
worlds testimonie. Yet, forasmuch as the  
answerer to the Apologie of pryuate mas-  
se, beginneth first with the author of that  
verie Apologie, I will not by my silence,  
be thought to confesse hym vtterly gil-

A

tie

*A Replie against the false-*  
tic, and yet I will not make for him suche  
hard shift, and stoute defence, as though  
any part of owr cause were lost, if he be  
not thoroughly cleared. Therefor to be-  
gyn with yow, which would seeme to de-  
fend the truth, what fault doe yow fynd  
with the author of the Apologie of pri-  
uate Masse? Fyrst of all yow reprove him  
sharplye, that he bringeth hys owne sense  
vnto M. Iuels wordes, and after, so reason  
against it, as though it were his meaning.  
But, how proue yow this vpon hym? Ma-  
ry, the Bilhophe of Salisburie (say yow)

**Defence.** *He neuer said simplie, that he should make  
no rekonyng of his doctrine, because he was  
Bishope.*

**Replie.** *Trulie neither the Apologie doth sim-  
plie so report of hym. But his wordes  
rather be these: I maruell not a litle, why  
yow, being reputed a man of such learning,  
wetterlie refuse to proue the doctrine you tea-  
che: alleaging verie slender causes of your  
refusall, &c. Meanyng hys vocation to  
so high a Rome, and the place where he  
taught, and the honorable estate of the  
audience, and the doctrine authorised by  
the*

the realme. Now it is .ij. thinges, to saye,  
I refuse to do this, and, I should not do  
this. Or els, I refuse to do this, and I allea-  
ge my vocatiō for one cause, and, I shold  
not do this, because I am a Bishope. For  
in refusing and alleaging cause of it, the-  
re ys greater occasion geauen of further  
consideration: but in sayng, I should not  
do this, because I am a Bishope, there ys  
small grace shewed because of so hastie  
conclusion. This second kynd of phrase,  
ys for them which stand gloriousslie vpon  
their honor and estimation, but the first  
agreeth euen with such, as are readie to  
fullfill their vocation. The one sentence  
doth challenge a thing of dutie, the o-  
ther employeth within it a reason and cō-  
ueniencie. And to be short, the one may  
be spoken, mildlye, discretely, and chari-  
table, but the other is vttered (I thinke)  
stoutlie, vnwyselie, and presumptuouslie.  
Wherefor, Sir, you make the matter wor-  
se by your telling, then it was in the au-  
thor his writyng: and yow find fault  
with others for misreporting and misco-  
struing, providing not in the meane whi-

*A Reple against the false*

le for your selfe, to vse and shew true dealing. The Catholike doth not take M. Iuell to be so folishe, as to thinke that because he is a Bishoppe, he should make no rekonyng of his doctrine: but he marueleth rather (his lerning considered) that he would alleage such causes as he dyd, for the refusall of prouing his doctrine. And so he may yet still maruell at it.

**Defence.**

*But (say you) my Lord Bishoppe dyd not saye, he should not proue his doctrine, but that he might not well do it without further licence.*

**Reply.**

Wherein truly you do take very much from a Bishoppe his libertie, if he can not safely cōferr with such as D. Cole is, with owte obteinyng of licence. And you will trouble allso the counsell of the realme with more matters then needfull, if they shall make so litle of their Bishoppes, that they are not to be trusted, with vsing of their office, except they first aske leaue and licence. Yf the Catholikes, which are in prison, were such greuouse offendars against the state, that it might be suspected they would practise all treason, then in dede

deed, for suertie that none of their religion might come vnto them, it were not done vnwyfelie to make the restraint generall: and then might a new Bishope doubt perchaunse to conferr with them, without further licence. But where as all the fault, which is laied to their charge, hath no other name but papistrie, and old religion, M. Iuels doubt was more then needfull, to refuse the prouyng of his doctrine without further licence. But it ys well that you will declare vnto vs, the rightfullnes of his refusall, and make his part more probable. Wherein your reasoning is this:

*V*Vere it good reason (think you) that a Defence.  
magistrate at the demaund of euerie subject, should bring reason to proue any law, published by the prince, to be good? &c.

Neither euery demaund, neither euery Reply.  
subject is to be answered, and God forbid, that either cardmaker, or tapster, or fyddler, or peddler, should be permitted emög their pottes and packes, to sit iudges vpō great Doctours, or reuerend Canons of generall Councils. Yeatruilie, if

*A Replie against the false*

either gentlemā or marchant, would cap-  
tiouſlie and prouddie appoſe the prieſt  
or curate of his pariſhe, it were not to be  
ſuffered. But is D. Cole euery man? and  
the good and lerned Catholikes, which  
continue in indurance, are they no more  
to be regarded, then the common ſort of  
Engliſhe men? or on the other ſyde, are  
they to be abhorred, as a ſingular ſort of  
wicked men? To ſubmitt the iudgement  
of the Prince and realme, to the myſly-  
kyng of one wayward ſubiect, I graunt  
with yow, it would be great impeachmēt  
to the Princes authoritie. neuertheleſſe  
to defend the iudgemēt, which hath paſſ-  
ed by conſent of any Prince, or realme,  
it cōmendeth their eſtimation and dig-  
nitie. But, concernyng waywardnes, hath  
D. Cople ſhewed hymſelfe to be ſuch a  
one, in his requeſt and letter to M. Iuel?  
In deed you ſpeake brodely of hym, and  
ſay that he required a proufe of M. Iuels  
doctrīne, vnder pretence of lernyng, but  
in deed quarelling. But aſee herein yowr  
honest and true charitie. M. D. Cole in  
hys firſt letter to the Biſhope, promiſeth  
by



by the faith he beareth to God, that he will yeld so farr as M. Iuell shall geaue him cause. And he againe in the second letter, to M. Iuell, in most harrie and humble wyse, desyreth hym to geaue care vnto his sute, and he speaketh so loulie and baselie, that it may be wel marueiled, why such a Catholike would submitt hym selfe vnto a protestant. Yet this notwithstanding, you, which see further in other mens hartes, then you can gather by any outward signe, dare to speake it, and that in print, that for all M. D. Coles pretence, yet in deede, he went about quarelling. And you speake not onlie for your selfe, but you would haue other beleue, that M. Iuell allso was of the same opinion, as though he had therefore made strange, without further licence, to shew furth the proufes for his doctrine, because he had to do with a wayward and quarelling subiect. Whereof you do fouly and vnworthely cause hym to be suspected, as it doth clearly appeare by his answer to M. D. Coles first letter. In which after he had declared the doubt of hys

*The M. of  
the defence  
slaudereth  
D. Cole,  
and Master  
Iuell, bothe.*

A iij. mynd

*A Replie against the false-*

mynd whether without further licēce, he might safely geaue a rekonyng of his doctrine, Not withstanding (sayeth he) for as much as I am perswaded that you charitablie desyre to be resolued, I can allso charitablie be contented &c. to conferr with you herein.

M. Iuell  
in the an-  
swer vnto  
D. Coles  
first letter.

Wherefor truly, Syr, (what so euer you be) you be much to blame to report in such sort of D. Cole, as neither by hym is to be gathered, by the faith he oweth vnto God, neither to M. Iuell ys perswaded, as plainely appeareth by his letters. Yf therefor D. Cole was not in such sense taken by M. Iuell, as you suppose hym to haue ben receiued, it is euident that as you vnderstode not the meanyng of the author of the Apologie, so lykewyse, you haue mistaken the mynd and saying of your Lord of Salisburie. Which maketh me iustly to doubt, whether you vnderstand your selfe in such matters, as you haue enterprysed. As, in an other reason which you bring for M. Iuell, it may be partly proued, vntill I procede further. Your reason is this,

**Defence.**

*In that he is orderlie called, to the state of  
a Bisshope, he is in possession of the truth.*

*And*

And therefor it were not reason, he should be requested first to shew his euidence.

What meane you then, I pray you, by Reply. possession of the truth? Is the truth so ioyned vnto the Bishopericke of Sarum, that he which is sett in possession of the landes, ys straitwaies placed in the possession of the truth? And because it is not so: how ys M. Iuell at this daye more properly in the possession of the truth, then he was seuen yeres past, when he was out of all possession of land? And if seuen yeres past, he might haue ben required, and nothing haue doubted, to shew his euidence, vnto a Catholike Bishope: why ys it against reason that at this daye (for all his temporall honor) he should do the lyke? For although palace, parkes, reuenu- es, seruantes, horses, and such lyke, do make hym in the sight of the world more worthyer, yet all the ryches and glorie of the world, should not make hym, by one iote, the truer. If the wyll or counsell of mightie Princes of the world, or yf the consent of the commons of any realme, were able to sett the studentes of diuini-

*A Replie against the false.*

tie in the possession of the truth: then,  
not only such Princes or such commons  
might be called Lordes of the truth, but  
also the truth, which is one in it selfe,  
should be oftentimes changed, euen as  
their myndes shoulde be altered whiche  
are letters and setters of it. But the wyse-  
dome of God hath apoynted a better or-  
der. And he hath geauen vnto his only-  
begotten and singularly welbeloued soun  
Ihesus Christ, the nations of the world,  
as his iust inheretance, which yet is so  
geauen of the father, that the soun by his  
pretiouse death hath truly & dearly pur-  
chased it. To take therefor the possession  
of the world, which he might of right  
challenge for his obedience vnto death,  
he sent furth his officers and Apostells,  
and by his diuine power, and shewing of  
miracles, he placed thole so few and so  
simple persons, in the possession of hys  
landes, and by sending vnto them all the  
giftes and graces of the holyghost, he set  
them perfectly in the possession of hys  
truth, as it ys written, *when the holyghost  
cummeth, he shall teach you all truth.* Now,  
that

*How the  
possessio of  
the truthe  
was geauē,  
and who be  
the holders  
of it at this  
daye.*

*Io. 16.*

that the possessiō of this truth might not be lost for euer after, and that, although the Apostells and Disciples should within few yeares, depart from this world, yet that such should neuer be to seeking, as might hold the possession of truth once taken, therefor God (which was able to performe it.) dyd apoynt in hys church, *some Apostles; some Prophetes, some Euan-* Epb. 4.  
*gelistes, other some Pastors and teachers,*  
*wher all we shall come and meete together*  
*in vniue of faith, and knowledge of the soun*  
*of God.* Such therefor as succeed the Apostells in their faith and places, and such as haue cōtinued in the possession of the truth euer sence Christ hytherto, such also as keepe the Catholike tradition and priesthode in the most partes of Christendome, are to be regarded and esteemed as the right heires of the Apostles and Christ. But if in some corner of Christendome, the old and auncient Bishoppes be dryuen out of their places, and if a new religion be planted. xvc. yeres after Christ, although it should continue without interruption in that one particular

*A Replie against the false-*

cular place vnto the worlds end, yet could it be neuer rightly saied, to haue the possession of truth by order. No verely, it hath not so much as the possession of place orderly, and much lesse the possession of the truth. For, I pray yow, what māner of faith was he of, whom M. Inell succedeth in the palace of Sarum? Or what order can yow number vp, sence England was Christened, of Bishopes and Priestes inspired with the lyke confession of faith, as now is, for the tyme, vsed? Well Syr yet agayne, if the order which any one Realme taketh, be able to settle men in the possession of truth, and if for the tyme of that order standyng, no Bishope is to be required to shew his euidence: how chaunseth it, that in the disputatiō which was prepared at Westminster, the catho-like Bishopes, which then were in possession, were not yet permitted to enioy their pruillege? Or whi did your Bishopes now, which then were out of office, refuse to shew their euidences as thei were required? As the church of Christ had hundred of yeaeres togeather vsed, so dyd the  
Bis-

Bisshopes and clergie of England obserue and keepe in their seruice and order of church, what tyme you began to rylse and reason against them. And whereas it was sufficient cause inowgh for them to beleue and mainteine as thei dyd, because thei had so receiued of their predeceffors and fathers, whose wysedomes thei had not to suspect, yet you were not content with the licence graūted vnto you, of disputyng with them, but you would allso apoint vnto them, what order thei should take in the matter. And for all their possession, yet you would dryue them to shew their euidencies. What if thei had lost their writinges? or could not fynd them presently? or wold not shew them to such as you were: ys their silence, or refusall in that behalfe, to be accompted for a losse of their cause? But ( thanks be to your Bishoperickes ) when you be now well placed, you are content that the plainityfe shoulde first and formost shew his euidence. And now it ys against reason, that the possessor should take the person of a plainityfe, which, before this tyme

The here-  
takes chā-  
ge their ar-  
gumentes,  
together  
with the  
changes of  
tyme.

*A Replie against the false-*

tyme, would not be graūted, whiles your  
selves were out of all possession. But how  
say yow, if the Catholikes doe continu-  
ally yet keepe their possession? for the  
Bishopes of Fraunce, Spaigne, Germa-  
nie, and Italy, are not yet dryuen out of  
their chaires and places of the Apostells.  
And as long as they keepe their romes,  
you can not enter in to the churche, as  
it were a house forsaken and destitute.  
how then? will you dryue them out by  
force, *vi & armis*? In deede it ys one of  
the cheifest wayes, by which the new  
ghospel hath proceded, which if you can  
not, as yet, folow thoroughly, you must  
then, either lett them alone ( which you  
do not as appeareth by your sermons &  
writinges ) or els bring furth your euidē-  
ces against them which be in possession.  
But no reason shall preuaile except it  
make for you, and therefor you passe not  
vpon the possession, which the Catho-  
likes hold and keepe in the world, but  
you wyll dryue them to the prouyng of  
such articles as doe offend you, and for  
your owne part, you will stand vpon the  
nega-



negatiue. The resting vpon which, because you say, it ys mistaken, lett vs heare your expositiō, how it must be vnderstanded?

M. Iuell (say you) perceauyng vs to make this  
*Defence.*  
 auant, that the church hath taught as we doe,  
 these. xvc. yeares, dyd both wyselie and ler-  
 nedly see, that there was none so fytt way to  
 dryue vs from it: As to rest vpon this  
 true negatiue, that we haue, no sufficient  
 proufe, out of the authorities of scriptures,  
 fathers, or counceils.

But, Syr, how can your wysedome serue *Reply.*  
 you to think, that because you will ha-  
 ue vs to proue our doctrine, therefor we  
 must do it? Yf euerie Catholike Bishoppe  
 in the world, should in his owne con-  
 science haue mislyked, the vse of the Ca-  
 tholike church in sundrie articles, yet for  
 the reuerence, which they owe vnto anti-  
 quitie, they should not without euident  
 and manifest reason, haue lightly geauen  
 ouer their old orders, for the strength of  
 tradition ys so great, that although I  
 could see no reason why I should defend  
 it, yet I should not contempne their au-  
 thoritie, from whom it was receiued. For  
 lyke as in the Epistle vnto the Romanes  
 (which

*A Replie against the false-*

(which epistell traditiō teacheth me to be S. Paules) I must not blott out euerie sentence, which vnto my iudgemēt may seeme either vntrue, either vnprofitable, but reuerently thinke, that all ys well, although my vnderstandyng be very euill: so when the church of Christ doth generallie receaue and folow a custome, I ought to iudge the best of it, although I were not able to proue it. *To dispute of that which the whole church thorough the* world doth vse, it is (sayeth S. Augustyne) *a poynt of most insolent madnes.* Yf therefor being able to geaue no other reason for my beleife, then only traditiō, I should not rashely depart from it, shall my aduersary require of me a cause of my doinges in wryting, and except I shew it owte of hand, pull me away from my religion? Lett me suppose that you browght M. Iuell vnto me, and that he should finde me standing in this poynt of the Catholike faith, that it ys not of necessitie required in a Christen man to receiue vnder both kyndes. What might he, (thinke you) say vnto me either wysely, either  
ler-

August. ad  
Ianu. epist.  
118.

learnedly agaynst me? you would make hym, (I know) to speake after this sort, that I haue no sufficient proufe, owe of Scriptures, Doctours, or Councells, to make for me. Yes Syr (would I answer) and please you, I haue sufficient authoritie for my beleife therein, but I am not disposed to tell you of it, and I would not care to take a blowe for so answering a Bishope. Yes Mary (shall he saye) if you had any, you would alleage it, and except you tell me of one or other, you shall be accounted to make only an auant, and in deed to haue nothing. And here, I trow, if all Catholikes should hold their peace, in lyke manner as I do, it should be declared at Paules crosse the next Sunday folowing, that the papistes haue no one sentence or word to make for them, in all Scripture, Doctours and Coūcells. Well Sir then, although this be to much injury and oppression, because the Catholikes were not disposed to resell your negatiue, therevpon to conclude, that they are able to say nothing: I will yet goe further with you, and graunt for dis-

B

puta-

*A Replie against the false-*  
putation sake, that which for truth sake  
is to be denyed. And what is that? for-  
sooth that I haue no other cause in all the  
world, for defence of the article which  
I mentioned, but only this one, that it  
hath very long, and quietly continued.  
How say you in this case? wyll you stand  
still vpon the negative, which for trying  
of your wysedome, I graunt vnto you?  
And to keepe your negative, wil you de-  
ny, that receiuyng in one kynd only, hath  
not ben long vsed in the church? No ve-  
rely, that can you not doe, because it is  
so playne and euident, that receiuyng in  
one kynd hath continuance of tyme, and  
approued practise of Christendome for  
it, that your selues doe crye out and gap-  
ple in pulpites, that many hundred of ye-  
res togeather before you were breathed  
owt in to the worlde, all Christendome,  
as in sundrie other pointes, so in that all-  
so was miscredle deceaued. How then?  
you will perchaunse proue vnto me, that  
my argumēt is not good, because all the  
world hath hytherto ben seduced. And  
truly, what other thing you might say, I  
can

can not tell. For when I shold yeld vnto you that I haue no Scripture, Doctour, or Councel, for cōmunion in both kyndes, and when you should not well call me vnreasonable, for dwelling against you in that article and opinion, alleaging the cōsent and vse of Christendome for me: either you must declare, that reason of myne to be nothing worth the staying vpon: or els you must hold your peace, as hauing no more to saye vnto me: or els you must repete your beginning againe, and harpe madlye vpon one string, in telling me that I can shew no sufficient sentence, exāple, or authoritie, why cōmunion should be geauen vnder one kynd only. Now, as you haue to muche varietie to harpe still vpo one point; and as your hart is to great in you to be tongtyde, so must it remaine that you wil refell my argumēt, and tell me that I doe not safelye and wiselie, to haue in regard and estimation a generall consent of all Christendome. After which bold saying, you must come to the particulars, and shew by counsell, doctōr, example or

*A Replie against the false*

scripture, that the whole church may be  
fouly deceaued, and I miscarye in the fo-  
llowing of her. At which point if you tell  
me of pilgrimages, images, pardons, or  
purgatorie (with the misusing or mista-  
king of which the church doth neuer bea-  
re) I must answer you, that thei appertei-  
ne to an other tyme, and that you should  
more properlie talke of communion vn-  
der both kyndes, of which our question  
is instituted, and of which you make your  
selfe sure. In which matter, if you can and  
will proue the whole world to haue ben  
deceaued: then shall you be dryuen from  
the rest vpon your negative, and take vpo  
you the person of a plainetyfe, in prouing  
vnto vs, that one kynd alone should not  
be ministred, but both of necessitie re-  
ceiued. And if you refuse to doe so, you  
shall hold your peace, and hold downe  
your head for all your negative, which you  
thought should defend you, because I put  
the case so, that I would graunt you your  
negative. Wherefor M. Iuells inuention  
of his negative, hath neither so great wy-  
te nor lernyng, as you suppose, because  
it

it would neuer serue hym, if the Catho-  
like should tell hym plainly, either that  
he would not, either that he could not  
answer hym. Now, as concerning all this  
question of apposing and answering, and  
all the shiftes lykewyse, and practises,  
which are conueighed vnder the name of  
negatiues, it should haue becōmed right  
well the professors of a new Ghospell,  
not to haue made their cheife defence  
vpon the weaknes (if any should be) or  
behauior of their aduersaries, but openly  
and willingly to haue vttered their good  
tydings: and not to inuent in their wri-  
tyng what might greue the aduersary, but  
rather to haue take euery occasion, which  
had ben able to edifie. Now, because you,  
which haue taken vpon you the defence  
(as you call it) of the truth against the A-  
pologie of priuate masse, doe leaue the  
further discussing of these matters, vnto  
some other meeter places, I shall be con-  
tented lykewyse to geaue ouer with you,  
although it would haue done vs no har-  
me, shortly to haue vnderstāded your iud-  
gement. But this much yet is clearly go-

*A Replie against the false-*

teh, that whereas it hath ben hytherto a-  
uouched, that the Catholikes had no one  
authoritie for their purpose: now yet the-  
re ys come furth a litle Apologie of pri-  
uate masse, conteynng many good au-  
thorities for the prouyng of the Catholi-  
ke faith, which boke, how truly and faith-  
fully it is answered, it shall appeare after  
iust examination and heed taken.

The Second Chapter.

**H**ERE now we are come to  
the very matter it selfe, in  
which the author of the Apo-  
logie, for auoyding of end-  
lesse brablyng, thought good to declare  
hys meaning, as cōcernyng the word and  
terme, *Priuate*, when it is applyed to the  
masse. And his conclusion is this, that if  
you will take the word, *priuate*, as it is cō-  
trarie vnto common, so the church hath  
no priuate masse. But if a priuate masse  
be vnderstanded for a masse in which the  
priest receiueth alone, without any in-  
barring of other to communicate with  
hym: the church in deed doth allow sole  
re-



receiuyng. Mary, the terme of *pruate* is not properlye hers, but inuented in the scholes of heretikes. This distinction then being layed, the master of the defence, which wryteth against hym, is very much greaued with his plaine dealing, as one which could be well content to fight with his twohand sword, and so to chainge from one sense to an other, that he might not be directly ouercummed. And therefore in his anger, whereas the Catholike spake it very sadlye, that the church acknowledged no priuate masse, as priuate is contrary vnto common, he madlye alleagerh:

*That in deed we haue ben very bountifull in bestowing the benefyte of our masse, and especiallie when monie was brought in abundantly.* Defence.

But, may you not be ashamed, to obiect *Replie.* that against your aduersaries as their owne deed and working, which you can neuer fynd wryten in any of their booke, or by any of their talkes approued? what if you can descant vpon diuerse matters, and make gaye voluntary sport vpon no lausfull dirtie, although your owne syde

might make you a Bilshope for your singing, yet, when without all affection the truth should be examined, all your exceeding melodie, would be found no better then barking. Do you not thinke, that as many poyntes might be fott vpon tapsters, fiddlers, peddlers, baggpypers allso and sowgelders (Syr reuerence) whiche for idlenes sake do come vnto your ministerie, and for lacke of better, are receiued by and by: as you can make vpō such wretched men, which make merchandys of their masses? yf you can proue, that the church of Christ, doth not teache her scholars, that the masse is a common and no priuate seruice: then should you speake vnto the purpose somewhat, and be thought to write grauely: but when you can say nothing to the matter, to object against vs the bestowing of masses for monie, such as the church neuer allowed, we can gather no better sense hereof, then that you can pleasauntly dallye. And thus much for the first vnderstanding of priuate Masse. Touching the other significatiō of *priuate*, by which  
the

the heretikes haue meaned sole recei-  
uing, the church doth hold, that the priest  
may receiue alone at his masse, if no o-  
ther wil cōmunicate with him. Against  
which conclusion, what one wyse word  
haue you to bring furth? Marie, you find  
fault, that the Catholike requireth you  
to proue the affirmatiue, which is, that  
euerie priest owght, when he receiueth,  
to haue a cumpanie to receiue with him,  
which is a shift (as you saie) of him that  
mistrusteth his quarel. Then further, you  
blame hym, that the question being of  
priuate masses, he maketh his issue in so-  
le receiuing. And you aske the question:

*Is there no difference (thinke you) between  
sole receiuing and priuate Masse? doth eue-  
rie one that receiueth alone, saye a priuate  
Masse?* Defensio.

Aske not this question of Catholikes, Reply.  
but of Lutherás. For the Catholikes haue  
no such priuate masse, as you haue made.  
It is the Lutherans inuention, whom it  
pleased to call that seruice and office of  
the church a priuate masse, in which the  
priest receiueth alone. Which office the

*A Replie against the false.*

church calleth masse, and the Lutherans  
nickname it *pruate*, because of sole recei-  
uing. The church therefor doth not saie,  
that he, which receiueth alone, saith a  
masse, or that sole receiuing and a priua-  
te masse are all one, but she openlie tel-  
leth you that in deed no masse is priuate:  
yet because she hath to doe with heretike-  
s, and for better expedition of matters  
is contended to vie their termes, there-  
for the Catholikes of this tyme doe call  
that a priuate masse, at which the priest  
receiueth alone, which they do not, out  
of their owne bokes, but because they  
read among the heretikes, that they haue  
such a sense of priuate masse. Wherefor  
you haue done verie vnskillfullie to tell vs  
of Tully & Panetius, and to require that  
we should define *pruate masse* vnto you,  
which haue not ben the inuentors and  
first authors of that terme. And if the Lu-  
therans for the breeding of suspitiō, and  
bringing furth of errors, haue so folishly  
mengled sole receauing and masse togea-  
ther, that it is proued an absurditie, that  
he which receiueth alone, sayth thereby a  
pruate

private masse: lett the shame light vpon their heades, and not vpon the Catholikes. And yet for all this you will make vs beleue, that we must define a private masse, and whether we will or no, you wil define it for vs. But it is well yet that you amend the matter, in saying that you will shew out of our owne authors (not what we take, but) what you take our private masse to be.

*It ys a sacrifice of the bodie and bloud of Christ, vsed in the church,<sup>1</sup> in place of the Lorde his supper,<sup>2</sup> by one priest alone offered to God the Father for the sinnes of quicke and dead, which,<sup>3</sup> without any to participate with hym, he may applie to the benefite of what persons and thinges he listeth.*

Defence.

Yf this be the definition of a private masse, how will you define (I pray you) that masse which is called, and is in deed common? Or where find you in all our doctors a diuision of masse, in to private and common? here be so many faultes in this definition, that not only the scholes of the Catholikes would neuer haue made it, but not so much as a reasonable scho-

*A Replie against the false-*

scholars head would euer haue permitted. first you define that thing (and that out of our owne authors you lye) which we do not confesse to be extant, because we beleue, that there is no masse priuate.

D. Tb. 3. For you may read in the scholemē of pri-  
part. 9. 83. uate and solempne masse, not as it were  
art. 5. ad ij. kyndes of masses, but at the most. ij. cir-  
12. cumstancies only, and accidentes of mas-  
se :

but of priuate and common to make such differencies, as though the definition of the priuate were essentially distincted from the common, it ys such an inuention, as may well becum perchaunse your pregnant witt, but it ys nor, I assure you, in the Catholike doctrine. Yet, lett vs consider the framynge of your definition.

*A priuate masse* (saie you of your owne head by the Catholikes) *ys a sacrifice*. In deed, if you vnderstand by masse, the offering of the bodie and bloud of Christ, so is masse properly a sacrifice : but considering that you in reprouynge the partes and ceremonies vsed in the celebration thereof, and the common people together with you do vnderstand it more large-

gelye, you should not without some distinction so absolutelie haue called it a sacrifice, whereas in the comoner sense, it ys taken for that office or seruice of the church, not which is it selfe a sacrifice, but within which there is offered vp a sacrifice. And therefor if I would not, without addition, saie, of the masse it selfe which we hold and defend, that it ys a sacrifice, (except I would speake figuratiuelie, and call that which doth conteine, by the name of the thing which is contained) how much lesse would I saie that a priuate masse is a sacrifice. But you add further vnto your definition, *it ys a sacrifice used in place of the Lorde his supper*: which wordes do sound so strangely, that a Catholike would neuer vse them, as which beleiueth that he hath, not any such thing which is in place of our Lord his supper, but that vndoubtedly he hath the same meate, which was geauen to the Apostels the night before Christ suffered, and that he enioyeth the selfesame supper in deed. Againe to make vp your definition, you saie *that it ys a sacrifice by one priest alone* offe-

*A Replie against the false-*

*offered to God the father : As who might thinke, that there were some kynd of masses, in which more priestes then one dyd offer vp sacrifice. And againe, these wordes of one priest alone, were craftely thrust in to the heape, that thereof might be gathered some argument of priuate masse. It foloweth further: which sacrifice without any to participate with hym he may apply &c.* But why doe you make mention of participantes with the priest? might he then, apply the effect of the sacrament, when any would communicate with hym? And is this it which greeueth you, that he may apply it without any to participate? Who doth not see (which is a Catholike, or els but indifferēt and lerned) that you labor as much as you may to bring in such phraes by which a priuate masse might be suspected? for leaue out these wordes of (*one priest alone*) and (*without any to participate with hym*) there is nothing in the definition, which might be enforced to serue for masse priuate. And yet when thei be added, we do right well know that thei are not essentiall poyntes of a masse.

Where-



Wherefor I might iustly saie, that this definition of a priuate masse, which you attribute to the Catholikes, is farr vnmeete for their lernyng, as being vnproper, hereticall, superfluous, and wandering. But for all this, you will proue the truth of this definition vnto vs, wherein I wonder at your presumption, that you will attempt thinges impossible. But yet let vs geaue you the hearing.

*All your sort-doe rashly confesse, and stoutly defend, that it is a sacrifice of Christ bys bodie.* Defence.

But first let me heare of what you speake? Did you not goe aboute to define a priuate masse? And doth all our sort saie that priuate masse is a sacrifice? How oft shall I tell you, that we know no priuate masse? We confesse that in the masse there is the bodye and bloud of our Saviour, and that it is our daily sacrifice, and that it is offered for quicke and dead. Reply.  
*Yea, but doth one priest alone offer it? Yea*  
 Syr except you thinke it necessarie to haue more priestes then one to celebrate at one aultar at one tyme. *And doth not the priest,*

*A Replie against the false-  
priest, make application of the Sacrament as  
he listeth? No forsoth, not as he listeth,  
neither as you make definitions by ad-  
ding and taking away what pleaseth you,  
but with reuerence and horror, and by  
way of supplication and request, he ser-  
ueth for some one more then an other,  
the vertue of the sacrifice in it selfe con-  
sidered, continuing allwaies perfect and  
infinite. And be not all these things defen-  
ded of all your syde? Not these things  
only, but .xx. other more allso, and yet e-  
uene one of those .xx. shall not be ium-  
bled vp togeather in one definition of  
masse. But all this while, how proue you  
that we define a priuate masse in such sort  
as you haue inuented? You might haue  
made it probable, if you had said that we  
define Masse, after the same manner as  
you report (and yet you should haue ma-  
de a lye, for all your sight in our authors)  
but you can neuer be able to shew, that  
we make such definition of a priuate mas-  
se, whereas so expressely we answer you,  
that we haue no masse priuate. But it is  
to be noted the authoritie, with which  
you*

you make your conclusions.

I do therefor (say you) take priuate masse  
to be not onely as you etc haue wrested it,  
but as it was commonly vsed in the world  
before, and as it was sett furth in your  
scholemen, to the great defacing of Christ  
bys death and passion.

Defence.

Yf you haue any face at all of a true man, Replie.  
shew in what place of any scholerman, any  
such priuate masse is spokē of as you de-  
fine. And I would allso that you had con-  
cluded, whether you will take this word  
(priuate) in such sence as by the Luth-  
rans it is apointed, to expresse sole recei-  
uing. For allthough you ioyne your issue  
with vs, about this definition of priuate  
masse which your selfe haue inuented: yet  
you will not refuse alltogether, to take  
priuate masse as we do (thorough the oc-  
casion of certen heretikes) for sole re-  
ceiuing. Which whether you do, because  
you would not seeme to graunt vnto the  
Catholikes, that priuate masse hath ben  
in the primitive church (which is oöclu-  
ded easelie, vnderstanding by it sole re-  
ceauing) or rather because you would  
haue some libertie to hyde your selfe vn-

*A Replie against the false.*

der ambiguities, and thereby to trouble  
your aduerfarie, when he shold not know  
where to find you, as I feare them bothe,  
fo I wil not determyn vpon any one. But  
if you mynd to stand with vs vpon that  
definition of priuate masse, which you  
haue made, we saie that there is no such  
thing emong vs, as you do enforce your  
selfe to proue owt of ovr authors. And  
yet if you will put out the word (*priuate*)  
which you neuer lerned of vs, for the rest  
we will abyde by all that which the church  
hath receiued and delyuered, cōcernyng  
our sacrifice, and the value of it, and in  
what sence the priest may applie a bene-  
fite proper to some peculiar person.  
And therefor, when you wilt, begyn, and  
you shall be answered: or rather answer  
when you can, for we haue allreadie be-  
gon. We, I meane, Catholikes, which  
speake in all tonges, that if you find not  
our argumentes in Englishhe, yet you may  
resort to the Italian, Spaynisshe, French,  
Laten, and to the Duch tong. But if now  
on the other syde, you will admitt such an  
interpretation of (*priuate*) which word

Lu-

Luther hath ioyned vnto the masse, as shall signify and declare sole receiuyng: then shall we ioyne this issue with you, that the priest is not bound to haue present companie to receiue with hym, but that without all daunger of God his indignation, he may celebrate a priuate Masse, as you terme it. &c.

### The third Chapiter.



Orasmuch as M. Iuell with other, do think the selues to hurt our church very much in their stout deniall, that there was any masse priuate (as they terme it) in the primitiue church, the Catholike therfor in his Apologie, although he had good authorities to confute that bold conclusion, yet for the better opening of their weake kynd of reasonyng, he so beginneth with them as though it were true, that there was no priuate masse in the primitiue church. And he seemeth to make these argumentes for vs.

*Nec, if there were no priuate masse in the primitiue church, therefor it must of necessitye*

*¶ ij follow,*

*A Replie against the falsi-*

*folow, that none might or should be vsed at these daies. For many things were then interditted, which now are permitted. And many things were not extant then in the church, which now are to be mayntained.*

*Examples hereof may be perceaued in washing of feete, in absteyning from bloud, in receiuyng of the sacramēt after supper, in bow-  
10.17. Luc. 12. Cyp. ser. 5. de laps. seling of infanties, in temporalities of Bishopes, and Christenyng of Princes. To call there-  
for such things to the state of the primitiue church, ys, to inforce a tauke man to returne to his swathing clothes. Againe, men at that tyme were so well disposed, that it was no wonder if at euerie masse there were cōmunicantes: but now there ys such coldnes of charitie, that if we should alwaies tarie for cōmunicantes, we should verie seldome haue any masse at all. Furthermore, the people are not commaunded, but counselled only to the frequentation of their housell, but the priestes are commaunded to celebrate oftentimes.*

*Therefor it ys no reason, that a durie should be omitted, and the priest made to waite vpon the pleasure of the laitie. And so he shortly concludeth, that, to prescribe of necessitie, that*

that there ought to be a companie to receiue with the priest, it is an itching solic. But now, against these reasons of the Catholike, what saith the M. of the defence?

You would seeme to take from vs, the true Defence. and right rule to reforme the church of so. 8. Christ.

You be verie suspitious Syr, or verie iniurious. For no other thing was gone aboute in this third chapter, but that all thinges should not be required to be done, as thei were vsed in the primitiue church. Which conclusion, do you simply and plainlie yeld vnto, or els will you dryue vs to the further prouyng of it? Nay, you confesse it to be so euident and true, that you maruell at the Catholike, because he endeouored to open it. Where the is that fault which you find with him? or what true and right rule of reformyng the church might he seeme to take away from you? He saied nothing els, but that all thinges should not be so required to be done, as thei were vsed in the primitiue church, and yourselfe confesse this to be a most true saying, and yet you mis-

An vnreasonable maner and fashion of the M. of the defence his writing

*A Replie against the false*

lyke with hym, because of the speaking of it. Here now it may appeare, who lurketh out of the light, or who draweth back. For, whereas you without distinction haue abused the name of the primitive church, and made so litle rekonyng of these last .ixC. yeares, and more, as though you would admit no other thing, then that which should be proued to agree with the example of the primitive church: what thing is more necessarie to be spoken of, then that discretion is to be vsed in this matter, and that all thinges are not absolutlie to be reduced vnto the paterne of the primitive church? For although you, for your owne part, be of such iudgement, that you can make distinction betwene thinges necessarie and indifferent: yet whē the multitude of light heades, do heare you to appeale simplie to the primitive church, and to craike that the right and true reformation, ys from thence to be taken: thei fall in to such a conceit by and by, that except the Catholics can bring all their orders from the primitive church, thei will not be ruled



led by them. And if I were so suspicious as you, I could saie that your owne preachers and masters do seeme to be of the same opinion, when thei make so exact rekonyng vpon the tyme, in which orders haue by holy men ben brought in to the church, as though nothing were to be permitted, but that which hath come frō the Apostles, or that those things should be allrogeather now autērike, which were vsed in the primitiue church. But if the Catholike hath ben superfluous, in prouing of that which no man (as you saie) hath denyed, if you wyll charitable forgeaue hym this once, he shall within the turnyng of one leaffe in your defence, do the lyke again for you. And now (I trow) we do agree in this one poynt, that for ceremonies and thinges indifferent, we are not bound vnto the Apostells tyme. In what thinges then are we bound to do after the example of the Apostels, and the primitiue church?

*In truth of doctrynes and right vse of sacra- Defence  
mētes, as thinges in the church most necessarie. fol. 10.*

And you doe alleage this cause of your

*A Replie against the false*

so saying: *In doctrine there is but one veritie,  
and but one right vse of the sacramentes.*

*Replie.* If I were able precisely to know, what  
you meane by the right vse of Sacra-  
mentes, I could sone answer you, how  
farfurth we agree with you in this part  
of your distinction. For to receiue in the  
morning or euening, to receiue fasting  
or after meales, and to receiue with cum-  
panie or alone, they be such thinges as  
you may, at your pleasure, vnderstand by  
the right vse of the Sacrament, or saie to  
disagree from the right vse of it. For in

*1. Cor. 11.* S. Paules tyme emong the Corinthians  
they vsed to receiue at night about sup-  
per tyme, and they made no matter of  
conscience, if they had dined that daie  
before. And you can not saie, but, not-  
withstanding the breaking of their fa-  
stes, or takyng of their suppers, they dyd  
in that beginnyng of the church, rightly  
vse the Sacrament. Yf therefor the vse of  
the Sacrament, ys to be taken for that  
manner and order which they rightly v-  
sed at the beginnyng in receauyng of the  
sacramentes, I denie vnto you, that the  
right

right vse of them, is to be accompted among preceptes and lawes vncchangeable. For the right vse is but one (you saie) and therefor lyke as thei of the Apostells tyme, dyd sitt together in the church about euening, and receiue, either after or before other meates, Christ his verie naturall body: so should we do now of necessitie in these daies, or els we vse not the sacrament rightly. To which case, if you will answer, that tyme, place, and maner of supping with common meates (which then were vsed) do nothing apperteine to the right vse of the sacrament, so shall I againe inferre, that number of communicantes, and receiuing in one or both kyndes, are as litle required to the right vse of the sacrament. Therefor, to auoid the occasion of stryuing, which could not but be geauen if one part vnderstanded not the other, our meanyng is this, that in the articles of our faith and necessary doctrine, we haue to keepe one veritie, which hath ben from the begynnyng: but in canons and orders which haue ben added sence, vnto the substance of

*A Replie against the false -*

our religion, the church of Christ is not so straitly bound vnto them, but that she may, with discretion, abrogate, or alter them, or permit the discontinuance of them. And in this kynd of orders we vnderstand the vse of the sacramētes, which in substance are to this daie one with those of the primitiue church, do thei neuer so much differ in ceremonies, circumstances, and manner of vsing them. We do not therefore graunt vnto you, that the right vse of the sacrament ys but one, or that the vse of a sacrament is in the same authoritie and estimation, as the truth of doctrine is. For he which receiueth alone (if he be in state of grace) doth well, and he which receiueth with cumpanie doth wel, if his liffe be cleane. And then againe, a conclusion in doctrine can neuer be removed, but in receiuing of sacramentes, diuers vses may be permitted, except you doubt, whether both parties should be thought baptised a right, of which the one were but once dipped, the other thrise washed and perfunded. Wherefore the vse of the sacramentes being with vs a thing

thing indifferēt in it selfe, (although not indifferent vnto euerie rāshe controller) you speake very absurdly vnto our iudgements, first in not bynding vs vnto the obseruations of ceremonies and thinges indifferent, and then againe requiring of vs to keepe the ceremonies of the primitive church. For when you had said in one sentence, (*For the vse of ceremonies, and thinges indifferent, we do not bind you to the Apostles tyme, and the primitive church,*) in the next sentence folowing, you call for redresse, according to the scripture and primitive church, not only for vse of sacramentes, or false opinions, (which are referred to the first member of your distinction) but also as concerning ceremonies, which although you call superstitious, that you might seeme to haue some iust cause of taking them awaie, yet you do against right dealing, to call vs to the primitive church for ceremonies, which you said before were in themselves indifferēt. And here loe you make a rule, and saie, *that nothing is to be added vnto the first ordinances of the law, and that we must*

The intricate talke of the M. of the defence.

Fo. 10.  
C. 11.

bring

*A Replie against the false-*

*bring thinges vnto the inslitation of Christ.  
And againe: that we must not harken what  
other dyd before vs, but what Christ first dyd,  
that was before all. And yet againe: That,  
that ys true, that was first ordeined: and that  
ys corrupted, that ys after done: which rule  
ys you wyll haue to be vnderstanded in  
suche matters as cōcerne immutable do-  
ctrine, then haue you proued that thing  
which none of ours denyeth vnto you,  
and so you are all fallen in to the same  
lapse, for which you misliked with others.  
But if you vnderstand generally, by truth  
of doctrine, the vse of Sacramentes and  
ceremonnies, then haue you much for-  
gotten yout selfe, which euen now made  
ceremonies indifferent. But if you do it  
for that purpose, that a Catholike should  
not know where to haue you, although  
I seeme to aske your losse, yet, for truth  
sake, amend that fallhion. And perchaūse  
this myght be amended allso, that you  
do not trulie alleage your testimonies,  
saying that to be Saint Cyprianes in his  
Epistle vnto Cecilius, which is not at all  
to be found there, but in his goodly trea-  
tise*

tise *De simplicitate praelatorum*. In which place *the seeking vnto the head*, which you do mention, is not vnderstanded for to seeke vnto the beginnyng of a doctrine or custome, but vnto that head of whom it ys wryten, *Thou art Peter* (that is to saye) *a rocke*, and *vpon this rocke I wyll buyld my church*. But how rightlie you alleage the doctours, and how much they make for you, it wyll be perceaued before we haue ended. Hytherto let it be marked, that we refuse your rule of resorting to the first institution for the redresse about the vse of the Sacramentes. Because the vse of them is a thing indifferent, and it neither maketh neither mareth to receiue alone or with companie, and to receiue in one or in both kyndes, or at night or in the morning, or thrise in the yere, or ones in all our liffe, so that the church be obeied.

S. Cyprian  
mistake, of  
the M. of  
the defence

Matth. 17

And now we will come to an other part of this third chapiter, in which you do exceedingly reprove the Catholike, because of the similitude of a taull man and infant, which he vsed to the openyng  
of

*A Replie against the false*

of his purpose, and confounding of his aduerſarie. Which ſo much diſpleaſeth you, that you ſaie:

*Defence.*  
*fol. 11.*

*I aſſure you it was neuer inuented without the ſpirite of Antichriſt, nor can not be maintained without blaſphemye againſte Chriſt, and ſingular reproch of his Apoſtells and their ſucceſſors.*

*Reply.*

Syr, I beſeche you to pacifie yourſelfe, and to vſe the matter ſo calmeſie and quietly, as you promiſed to do in the end of the .xj. chapter. Conſider, I pray you firſt, whether the Catholike hath ſuch a meaning, as you make ſenſe vpon hym. Let vs reherſe faithfully the wordes of the Catholike, and then as farr as your grammar rules will ſuffer you, make your conſtruction vpon them. He had ſpoken before, of the cōmones of all thinges in the primitiue church, of miracles, of couering of womens faces, of temporalties of Biſhopes, of receiuyng after ſupper, of earyng of bloudingges, and houſeling of infantēs, of which all he ſaieth in manner of a concluſion: *To call ſuch thinges to the ſtate of the Apoſtles tyme, and of a be pri-*

*Apol. of  
private  
Maſſe  
fol. 5.*



*primitiue church againe, ys nothing els but  
 to enforce a taule man, to come to his swa-  
 deling clothes, and to crie alarme in his cra-  
 del againe. These loe be his very wordes,  
 in which, do your worst, and tell vs what  
 fault you find? He resembleth the primi-  
 tiue church (saie you) to infancie, wich si-  
 militude you terme, as please you, an in-  
 uention of Antichrist, a blasphemie against  
 Christ, and singular reproch of his Apostells.  
 But see now, herein how much you be  
 deceaued. The Catholike doth not (as  
 you weene) saie, that alltogeather that  
 church was an infant, but in such thin-  
 ges as he speake of, concerning order or  
 dispensation which then was vsed in the  
 church, he saith, and saith it truly, that  
 to require that all thinges shold be now  
 in these daies obserued, as thei were then  
 vsed, it were no more nor better, then to  
 bring a taule man to his swadeling clo-  
 thes againe. And yet, as though he had  
 made no more of the primitiue church,  
 then as if none but boyes had lyued in it,  
 so you ful manly reason against hym, and  
 proue your selfe to lacke discretion.*

For

*A Replie against the false.*

For you saie:

Defence.  
fo. 11.

A fond col-  
lection of  
the M. of  
the defence

Yf that tyme were the state of infancie in  
the church, whē Christ hymselfe instructed,  
when hys Apostles taught, when the holy fa-  
thers gouerned next their tyme: then we  
must needs reckon Christ, the Apostles, the  
fathers, to be infantes in religion, to be ba-  
bes in gouernement of the church.

Replie.

Yf we must needs do so as you saie, then  
is there no remedie. But certenlie it is  
wonder vnto me, how any such necessi-  
tie should be concluded: yea although  
I would affirme it, that not only in a few  
patticular causes, but allso cōcernyng the  
whole state of her, the church was then in  
her infancie. For althodgh the whole  
house be full of childerne, yet it must not  
straitwaies folow, that the goodman and  
the goodwiffe must needs be childerne.  
Or if in a schole of one hundred of scho-  
lars, the best is not come vnto his Cate-  
chisme, or the institutions of Caluine in  
Englishe, (bokes which will sone make  
one a Doctour) it must not folow of ne-  
cessitie, that the master vnderstandeth not  
his accidence. The Apostells of our Sa-  
uyor Christ, before the cummyng of the  
Holy-

Holyghost in fierie tonges vpon them, Luc. 18. f  
 thei were allwaies full of imperfection, 10. 20. b  
 both in will and allso vnderstanding: er- Math. 16. c  
 go was Christ our master to be reckened Math. 26. f  
 for an ignorant person? For so runneth  
 your wyle reason, *that if that tyme were*  
*the state of infancie, then we must needes rec-*  
*ken Christ to be an infant in religion.* The  
 Christians allso, after the ascension of  
 Christ, and preaching of the Apostles,  
 were for the most part fraile and weak,  
 of which the Apostle had need to saie:  
*If a man be preuented in any fault. &c.* And Gal. 6.  
 againe: *I speake gentlie and fauorable, be-* Ro. 6.  
*cause of the weaknes of your fleshe.* And  
 vnto the Hebrewes: *Euerie bodye that is* Heb. 5.  
*partaker of milke, is voyde of the talke of*  
*justice, for he is a litle one: but the sound and*  
*strong meate is for the perfect.* Yet, not  
 withstanding the imperfections of the  
 weaker, there were many spirituall men  
 apt to instruct others: and the Apostle  
 had many thinges to tell his councitmen  
 which could not be well interpreted, be-  
 cause thei were vnable to heare hym. But  
 you, to make your part the stronger, do

D

proue

*A Replie against the false-*

*Defence  
foh. 12.*

*How the  
churche  
may be  
saied to  
haue her  
infancie.*

proue that the primitiue Church had vse of reason, and wysedome, and you goe so farr in the matter, that you define vnto vs what the word *Infancie* doth signifie, and you saie, *that young age ys for no other cause named infancie, the for that it hath not the vse of tong and can not speake.* But the primitiue church could speake, ergo you would haue vs discredited, because we saie that she had her infancie. In very deed it had ben better for you, if you could haue neither spoken, neither wryten so childishly. For (to let that reprove which you deserue, to passe, that you doe not rightly cōceiue hys meanyng, whom you would seeme to aunswer) you must consider, that he which shall compare the tyme of the primitiue church vnto infancie, may haue right good meaninges therein, such as yourselfe must allow. For, lyke as to infantes many thinges are permitted, which afterwardes shall leifurely be taken awaie: so in the primitiue church vnder the sight and gouernement of the Apostells, some ceremonies of the old lawe were suffered to continue, which  
now

now emong all Christians are vtterly ab- A. 15. e  
 rogated: as circuncision, purification, and C. 21. d  
 absteinyng from certen meates. Againe,  
 lyke as all thinges are not opened vnto  
 childerne, which in further proceſſe of ye-  
 res, ſerue for their profit and vnderſtan-  
 ding: ſo the wyſedom of God, which was  
 abundantly in his Apoſtells and their ſuc-  
 ceſſours, did not ſtraitwaies put furth in  
 wrytyng all miſteries, but as occaſion af-  
 terward required, ſo it brought furth in  
 to the open knowledg of the church, the  
 auncient and Apoſtolical verities. I might  
 alſo ſaie, that becauſe the church then,  
 was, in externall ſhew, both poore and  
 naked, and ſubiect to perſequutions, the-  
 refor it was in her infancie, but now whē  
 it is ſo glorious, ſo ſtrong, and mightie,  
 that ſhe hath the Princes of the world o-  
 bedient and ſubiect vnto her, and hath no-  
 blely ſpreaden herſelfe ouer the cumpaſſe  
 of the whole world, it is no great abſur-  
 ditie ( I trow), if ſhe be ſaid to haue co-  
 me to a perfect age and ſtature. Which  
 yet, if you will call dotage, becauſe of ma-  
 ny euill maners and enormities extant in

D ij her,

*A Replie against the false*

her, I would not striue with you vpon it, concerning some members of her, if you dyd so speake without priuy spite and malice. But yet this doth folow, that the same was then, by our saying, in her infancie, which now is come, as you report, to her dotage. And as infancie then, dyd nothing preiudicate vnto her wyfedome, by which she was well able to gouerne and rule her childerne, so her dotage now, which is seen in the lisse of manie, doth nothing excuse you, for contempnyng your old mother. If therefor now, it may be well said, in sundrie waies and senses, that the church in the Apostells tyme, was in a certen infancie, what spryte moued you to make such a sense of it, as against which you might vse your indignation, without the matter and purpose? Or with what honestie could you cōclud, that the Catholikes do make Christ and his Apostells infantes: of which the one, thei honor as true God, the others, thei worship as Doctours and Patrones of the world?

*1. Cor. 3. Brotheren (saith the Apostle) I could not speake vnto you as vnto spiritual, but as to*

*car-*

carnall, lyke as to litle ones in Christ, I gaue vnto you milke to drinke, not meate. For as then you were not able, no neither yet you can. For as yet you be carnall. And to the Galathians: O my litle childeerne (sayeth Gal. 4. he) with whom I am in trauaile againe, vntill Christ be formed in you. Doe not therefore, Sir, I pray you, so earnestly take the matter, when you see the Apostle hymselfe, not to leese any of his own strength and wisdom, because of the imperfection of the Corinthians and others: and consider allso, whether thei might not be called infantes, which as yet, were to be fedd with milke. But let vs goe further in to the chapiter.

You laie the cause of priuate Masse vpon the keycold charitie of the people, (and perhappes the first occasion came thereof in deede) but. &c. Defence. fo. 14.

Who would you that this was the cause of priuate Masse? You read it not, I am assured, in the Apologie which you would faine answer: and yet you buyld so much vpon it, as though it had ben a most plaine conclusion of it. The Catholike in Replie.

D iij hys

*A Replie against the false-*

hys Apologie sayeth, that the constane faith, the pure liffe, the feruent charitie, &c, whiche florished in the primitiue church, were causes perhappes, why no Masse was then celebrated, but that diuers Christians dyd communicate. But what conclusion doth he inferr there v-

*The M. of  
the defense  
mistaketh  
the Catho-  
like.*

pon? not that truely which you dreame of, but this only which he labored to proue, that you should not therefor require the lyke manner of cōmunicatyng with the priest, to be at these dayes vsed, when the lyke deuotion and charitie ys not in the peoples hartes grounded. He said not, that the keycold charitie of the people shold be the cause of priuate masse, no more then he saied that the number of communicantes was the efficient cause of saying masse, as though there might haue ben no masse att all; except there had ben some prepared to receiue. Is there no difference (trou you) betwyxt these ij. propositions: *I here were no masses saied in the primitiue church, but there were some readie to communicate, and, Except there had ben some readie for that purpose*



pose, there would haue ben no masses in the  
primitiue church. The first perhappes was  
true, and the cause thereof ys attributed  
in the Apologie, vnto the deuotion of  
the people. The second ys dented play-  
nely vnto you, because the sacrifice of the  
church of Christ, doth not depend at all,  
vpon communicantes. for lyke as in these  
dayes at an Easter tyme, the perfect ho-  
ly men may be espyed to go closely in to  
some one chapple, and there saie priuate-  
lie a masse, in great deuotion and silen-  
ce, the cause of which is, not in the lacke  
of such as would communicate, but, to-  
geather with many other causes, the desi-  
re which thei haue geaue in to their har-  
tes, to goe so much the further from the  
sight and respect of men, by how much  
the neerer they would come to the con-  
templation and admiration of God: so  
it might right well haue come to passe,  
without any scripture, authoritie, or rea-  
son to the contrary, that euen in the most  
best tyme of the primitiue church, such  
masses were saied now and then, which  
you do odiously call priuate. Wherefor

*A Replie against the false-*

feing there is so great fault committed of you in the misconstruing of the Catholike his reason, no wonder if you haue taken great peines in commentyng vpon it all out of purpose. As when yow tell vs of many comodities, which grow by the oft receiuing of the sacrament &c. But who shall bring the people daily or weekly, yea quarterly rather vnto the receiuyng of their maker, yf thei will not themselues? *The priestes (saie you) should warne them and instruct them, and tell them plainly, that if they be gasers only and no receiuers, they runn thereby in to displeasure of God: with many other vehement sentences, which for that purpose you allea-*ge owt of S. Chrysostome. And you make the matter so easie, as though for the speaking, the priest could bring the people vnto the comunion: whereas it doth presently appeare euē in your late erected churches, that, for al that you are able to do, you haue most often tymes no comunion at all. And except it were, more for the princes law, then for that by your vehement exhortations you shold perswade the

*Defence.*  
*fo. 16.*

the people, I thinke there wold be fewer  
cōmunions by four partes, then are now  
in England, which as many as they are,  
do not lightly excede one or .ij. a quarter  
in most parishes. First therefor pluck the  
beame out of your owne eie, and then  
you shall be better able to take a mote  
out of an others eie. And when you shall  
perceauē by experience (which allreadie  
in part doth trie it) that except you cō-  
straine men by act of parlearnēt, you shall  
neuer bring them, by the strength and  
dailynes of your preaching, vnto the fre-  
quentyng of the cōmunion, then to you  
shall be more mercifull towardes others  
in your owne exact iudgement, and thin-  
ke, that with good cause, that may be vn-  
spoken, in which you shold haue no ho-  
pe of redresse to be made by your spea-  
kyng. But of the diligence and discretion  
of the church which she hath vsed, con-  
cernyng the calling of people vnto their  
houfel, because of better occasion which  
hereafter soloweth, I will in this place  
leauē it vncounted.

Math. 7.

But ye obieēt, that priestes are bounden of

Defence

fol. 17.

D v

dutie

*A Replie against the false -*

*du tie to the daily frequentation of it, and the people left free. That would I faine lerne at your hande, and see some good proufe of the Scripture, for the same.*

**Reply.**

Yf you would faine lerne, tary vntill I bring our doctours and readers vnto you. But as though you had all the lernyng of the world, sett in a table before your eyes, so you answer, that we haue lesse then a light shadow to hyde our assertion in.

Truly, Syr, you geaue testimonie against your selfe, that you be very blind, because you can iudge no better of colours. For this first I trust you will graunt, that priestes and laye men are not alltogether one. You must graunt also, that as we are vnder a proper and most excellent law, so lykwysse that we haue a correspondēt

**Heb. 7.** priesthode : as it is writen, *When the priesthode is transferred, it must needes be, that there be made a transferrēg of the law also:* because law and priesthode do goe ioynntly togeather. Then it foloweth herevpon : *That euery Bisshope chosen out*

**Heb. 5.** *of men, is apointed for men, in those thinges which are to Godward, that he should offer*

vp giftes and sacrifices for synnes. &c. But sacrifice for synn there is none in this law and tyme of grace, besides the body and bloud of our Sauyor, ergo that must be offered. Yet no man should take an office vpon hym, except he were called, and there is no place in all scripture, where that calling ys expressed, but only in the last supper of Christ. therefor whereas he in that his last supper gaue authoritie vnto priesthode in saying: *Do this in remembrance of me*. I conclude, that priestes only, are bound to blesse, to breake his body, and consequently to eate it. I saie not that euery priest is bound to daily frequentation of the sacrament, (which if you thinke vs to do, you speake without boke therein, and misreport the Catholikes) but concernyng the whole body of priesthode, and the necessitie of a daily sacrifice, priestes are not only bound to offer, but to provide that there be daily offering. Knowing this, that it is a most sure token of Antichrist his presence, whe the *Iuge sacrificium*, the daily sacrifice, shall cease to be offered. For thei only are called

Priestes  
are bound  
to offer.

Luc. 22.

Da. 12.

*A Replie against the false-*

led to that high office, and their dutie is to folow their office. And this thing being rightly considered of the auncient fathers, made them so reuerently to behaue them selues, towards the blessed sacrament.

Lib. de Ec-  
cle. hier.

As S. Denyse the Areopagite, speaking of the order of masse in his tyme, saith, that the Bisshope excused hymselfe, *that he offered vp the belthsome sacrifice, which is aboue his power, and that he cried out decently,* saying vnto God, *Thow hast said: Do this in my remembrance.* As who shoulde saie, except thow hadest geauen licence and authoritie, what man would haue be so bold, as to come nigh to the touching of so diuine misteries.

Apo. 2.

S. Iustine allso the Martir witnesseth, *that the Apostles in their cōmentaries, which are the ghoſpells, do declare that Christ cōmaunded them to consecrate the bread by the prayers of his word: at what tyme he toke bread, and after thanks geauing, said: Do this in remembrance of me.* And S. Cypriane more plainly saith, *that in Christ his last supper, those sacramentes came furth,*

Cypr. de  
cornu do.

*which had ben signified from the tyme of Melchisedech, and that the high priest bringeth furth*

furth vnto the sounes of Abraham, which do as he dyd, bread and wyne, sayng, this is my body. Of which bread (saith this blessed martyr) the Apostells dyd eate in the same supper before, according vnto the visible forme, but sence the time that it was saied of our Lord (do this in my remembrance, this is my bodye, this ys my bloud,) as often tymes as the thing is done with these wordes and this faith, this substantiall bread and chalice, consecrated with the solemne blessing, profitech vnto the liffe and health of all the whole man, being both a medicine and a sacrifice, to heale his infirmities, and purge his iniquities. Wherefore if you, Syr, would confider, how great this misterie ys, you shoulde perceauie how great honor and preeminencie all priestes are indued with. For when they worke, then are Chry. li. 3. these holy thinges, which I speake of, be- de sacerdoti and perfected. But say you.

Christ his institution was generall, and his Defence commaundement therein stretcheth as well fol. 18. to the people, as to the priest.

I haue proued vnto you the contrary, both by reason, (because priesthode ys a  
di-  
Reply.

*A Replie against the false-*

distinct office, vnto which certen onely are apoynted, and chosen owt from the laitie) and by scripture (as you may cōsider by S. Paule to the Hebreues)-and allso by Doctours, as S. Denyse, Iustine, and Cypriane, do plainly testifie . But then you byd vs to vnderstand,

*Defence* *ibidem.* *That S. Paule, a good interpretour of Christ his mind, applieth the wordes of Christ to the whole congregation of Corinth, where it ys certē, were both ministers and cōmon people.*

*Replie.* Nay Sir, vnderstand you this rather, that you vnderstand not S. Paule, which in that his chapter alleageth the institutiō of Christ to this purpose, that the Corinthians, by consideration of the charitie and maiestie which was represented therein, shold be more felolyke in the communicating of theyr common meates, from which they were fallen vnto seuerall and priuate tables or suppers in the church . And he doth tell historically, what Christ saied vnto his disciples, not what Christ apoynted the Corinthians and every other of the Christians to do. For *I haue receiued of ovr Lord that which I ha-*



*I haue delyuered vnto you*, sayth the Apostell. But what meaneth he by these wordes, *I haue deliuered*? he spake vnto all the Corinthians without respect of spiritualtie or temporality, but dyd he speake by waie of instruction, or by waie of geauing some office and function vnto them? And that which he receiued of Christ, did he delyuer vnto them as a doctrine and article to be lerned, or as a commandement to be exequuted? if you meane the first, you agree with vs: if you meane the second, you disagree from common sense and euident truth. for if it apperteine vnto all Christians, without distinction, to doe as S. Paule receaued of Christ, and as the Corinthians receaued of S. Paule: then must euery Christian take bread, geaue thanks, and breake it, and when euery body is a minister, who then shall be a receauer? Againe, in the wordes of our Sauyor (*Do this in remembrance of me*) how much is wylled to be done? Are the wordes, (*do this*) to be referred only to the takyng and eating? no truly. for (*do this*) doth not folow in Sainct Pau-

*A Replie against the false*

*Hoc facite.* Paule, immediately vpon the wordes (*take and eate*) but after the wordes (*this is my body*) and it were better and plaineli-  
*Make this.* er englyshed (*make this*) then (*do this*) thereby to geaue you to vnderstand, that by those wordes, authoritie of makyng and consecrating Christ his body, was geauen vnto the Apostles. But taking (*do this*) after the largest manner, it can not yet be referred to takyng or eatyng only, but must also be vnderstanded of, blessing. now, if you will haue these wordes of (*do this in my remembrance*) to stretch as well vnto the people; as to the high order of priestes, then may you cōplaine not only that thei receiue not as oft as the priest, (which thei will not, I warrant you, for all your greate mouyng) but also and rather, that they take not the bread in to their handes, and blesse it themselues, and say masse, such as may be called priuate in deed. Which vnsensible and pernitiouse folissh opinion, because you will not suffer to enter in to your hart, therefor you must of necessitie graunt, great difference to be, betwyxt the priest and the people

ple, and confesse that, taking, blessing, and breaking, is so properly his, that it can not rightly be the common peoples.

Yea marie (saie you) but

*Christ tooke the bread, &c. then the priest in his ministration must do as Christ dyd, and no otherwyse, that is, to take breake, and geaue vnto the people. &c.* Defence.

Speake you this of your owne mynd, or Replie.  
do you speake it, as it were vpon occasion of the Catholikes wordes? Yf you thinke as you speake, why find you no fault with your comunion, where no rule ys apointed vnto ministers, of taking the bread in to their handes, or of blessing it, which Christ hymselfe dyd? But if you belecue not, that of necessity euery thing must be done, as Christ dyd, at his maundy: what cause then moueth you, whi distributyng should be more required, then taking and blessing of the holy host, which by your seruyce is omitted? For, the Catholike church doth teach, that as the body of Christ is a sacrifice and a sacrament, so lykewyse that it ys two distinct actes, his body to be offered, and the same to

*A Replie against the false*

*The body  
of Christ  
is a sacri-  
fice and a  
sacrament.*

be receiued. And as S. Cypriane, whom I  
haue alleaged, doth testifie, *that the bread  
which the true Melchisedech, and our high  
priest Christ, gaue to his Disciples, was both  
a whole burnt offering and sacrifice, and all-  
so a medicine*, so, as it is a medicine, it is to  
be receaued of all Christians, because all  
without exception are diseased; and as it  
is a sacrifice, it is actually to be offered for  
all persons, by such as are properly apoynt-  
ed out for that purpose, because no man  
should take an office vpon hym, before he  
be called. Yet because one may iustly saie,  
that to shew furth the death of our Lord  
vntill he come, doth well agree with eue-  
ry Christian man his part and office, and  
therevpon vnruly conclud; that *Do this  
in remembrance of me*, (which is, by the in-  
terpretation of S. Paule, to shew furth the  
death of Christ vntill he come) should  
in all pointes be referred as well vnto the  
people, as the priest: therfor I answer fur-  
ther, that although many thinges which  
Christ spake to the Apostles onely, and  
their successors, may be truly applied vn-  
to every Christian, so is it in this case of  
which

which we talke. Christ saied vnto the Apostles onely, *You haue not chosen me, but I haue chosen you.* which although it may be truly verified of euery Christian man, woman, and child, (because that Christ in deed hath chosen vs to his people, so many other besides cōtinuing in their infidelitie or Iuifhnes) yet it must not follow, that Christ dyd not meane by those wordes, that the Apostels were singularly chosen vnto the proper office of preaching, and ministring his sacramentes. Therfor although one may vse the wordes (*Do this in remembrance of me*) in respect of the common peoples affection, yet it is not true that Christ had no larger or greater meanyng in them, then that by eatyng of his body, we should only remember that he dyed for vs, which euery one may do as well as a priest. Wherefor Syr, as you haue cōcluded, that the priest is not bound to minister to other, if there be none to receaue, (which is quickly to be graunted vnto you) so I say, that you haue nothing at all proued, that Christ his institution, stretcheth as well to the

*A Replie against the false-*

people, as the priest, or that the priest could not lawfully receaue, except there were some cumpany. But where now are your scriptures, your Doctours, your generall councells, and your crakes, by which you should directly answer, to that which is required of you. We shall perchaunse hereafter in your defence, read many great argumentes against vs, but in the meane tyme, you thinke it good to prouyde for a place of refuge, when the ouerthrow shall be geauen vnto you. And therefor you saie :

*Defence  
fol. 18.*

*Yf we had no scripture at all, to proue that the priest should not receaue without cumpany, yf ye dyd geaue vs the ouerthrow in that, yet could ye not triumph therein, as though ye had wonn the field.*

*And why so, I pray you?*

*fo. 19.*

*Our contention (you answer) ys for priuate Masse, &c. of which sole receauyng, ys but one part.*

*Replie.*

*You pitch your campe, Sir, in a very wyde field, and your kind of fight is such, as we perceauē, you would neuer be ouercummed. The church of God, whose armies of doctrine and verities do allwaies stand  
in*

in good order, if she be iustly ouercūmed  
in any one thing, which she absolutely  
mainteineth, she strairwaies shall be for-  
saken, as one which is not to be credited.  
But you (in whose name I will not saie)  
are so trimlye prepared, that although  
you be ouerthrowen in one of your arti-  
cles, yet you will not be ouercummed in  
the state of your whole religion. Yet  
how well this may be graunted, lett vs  
consider. Do not you distinct thinges,  
some in to necessarie, some in to indiffe-  
rent? Do not you saie, that the sole re-  
ceauyng of a priest by hym selfe, is not a  
thing indifferent? And do not you make  
a necessitie of doctrine in it, that the peo-  
ple must receaue with the priest, or els  
Christ his institution is broken? Tell me  
then now further: Is not the church of  
Christ, the pillar and staie of truth? And  
can that be possiblie his church, which  
would sett furth a lye? No truly. It is im-  
possible that the church should err in do-  
ctrine, to whom the Holyghost was pro-  
mised to teach her all truth, and allso to  
tary with her for euer. And if but one ar-

Defence

fo. 10.

Ch. 18.

2. 107

1. Tim. 3.

Iob. 16.

*A Replie against the false*

ticle which she defendeth, be proued false, I will not saie, that all the rest which she vttered is false, but this is most certen, that she is not the church, which is to be folowed. Yet see, you can so dispose your selues, that allthough you be proued lyers, in one of those your articles which you make necessary, yet you will not be mistrusted, but that neuerthelesse you be the true church of Christ. And whereas the Holyghost, which was promised vnto the church, doth teach her all truth, yet you so vnderstand the matter, that for all the ouerthrowing of one whing of your battaile, you neuerthelesse will not leese the whole field and victorie. Which one saying of yours alone, without further stroke geauē, doth so wound your church and confound it, that in deed you haue lost the victorie. And it may well be, that your tong is yet free, and that your feete may serue you to runn in to other questions, besides the purpose, but as concerning the truth (which is with you in all poyntes, if you be the true church) you haue lost for euer the grace of it, either  
be-

Ioan. 16.

be that dis-  
crediteth  
the church  
in one pōit,  
must either  
seeke an o-  
ther chur-  
che, or re-  
eant his sa-  
ing, & iud-  
gement.



because (as we know) you can not dis-  
proue sole receiuing, either because your  
selfe saie, that if you were therein ouer-  
throwen, you had not yet lost the victo-  
rie. Which is thus much in effect, that  
the church of Christ, (which honor you  
challenge vnto yourselfe) might in any  
one article be deceaued, and teach that  
sole receauyng is against the institution  
of Christ, and graunt for all that, that no  
ouerthrow is taken, if the cleane contra-  
ry be proued. But lett vs consider now,  
what shiftes you can make, to the disa-  
pointing of our purpose?

*Our contention is for priuate Masse. &c. of* Defence.  
*which sole receauing is but one part.*

You may freely make, as many and as  
few partes as you will herein, because it  
ys alltogether of your owne priuate de-  
uising. The Catholike church, (as it is  
oftentymes told you) hath no priuate  
masse, and we can not find, for what o-  
ther cause you nickname it a priuate mas-  
se, then, for that the priest alone recea-  
ueth. And if we hitherto haue not vnder-  
stood your meaning, your selues are

Replie.

*A Replie against the false-*

very much to blame, which haue not defined it vnto vs. All be it, if one may come to an others mynd, by considering his waies in reasonyng, we can thinke no other, but that you meane the priestes sole receauing without the people, by the name of priuate masse, because in all your speakyng against it, you argue directly and only against sole receauing. Which whether we haue concluded against you or no, what haue you to the contrary? This you saie:

*Defence.*  
*fol. 19.*

*It foloweth not, to saie, the priest in case of necessitie, when none will receaue, may take the Sacrament alone, therefore he may do it without necessitie, when he may haue other. to communicate with hym.*

*Reply.*

Y eas truly, it foloweth very well. for if it be so as you report, that the right and necessarie vse of the sacrament, ys, to receaue it with cūpanie, then can the priest neuer receaue it alone by hymselfe, what so euer necessitie should come vpo hym. for in such thinges as apperteyne to the substance of the sacrament, no creature can lawfully vse the contrary vnto them.

But

But sole receauing seemeth to be graunted of yow to vs, in case of necessitie, (which prouision or exceptiō you proue not hytherto, out of the expresse word of God), ergo it is no part of the necessary substance, which must be obserued about the sacrament. And if it be not essential, then doubtles it may be dispensed with all, then allso may the Church of Christ without breach of his institution, lett the priestes alone with their sole receauyng. what say you then? ys receauing with cumpanie necessarie? if you saye, yea: then is it for no mans pleasure or ordinance, in any case to be altered. Yf you saie, no, that is, if you graunt it to be indifferent: why then might not the priest receaue alone, for any commaundement of Christ or his Apostels? And what law haue you, either of God or good man, that chargerh hym, to haue alwaies communicantes with hym? And this I speake concerning your weake argument, and allso of the libertie which is in the priest, if he be disposed to vse it: Allthough in deed that you can not shew the example,

*A Replie against the false*

where the priest dyd receaue alone whe others would communicate with hym.

But now Syr, I pray you, come neerer to the matter, and shew vnto vs due and good proufes against the priests sole receauyng.

Defence  
fol. 19.

Because ye vrge so earnestly, to haue due prou-  
se against sole receauyng by the priest if the  
people will not communicate, I will shew you  
some reasons: But before I enter. &c.

Reply.

See how the  
M. of the  
defence ys  
euer going  
from the  
purpose.

Take our whole meanyng with you, Sir,  
we require to haue your proufes, against  
sole receauyng by the priestes, not con-  
ditionally, (with your *if the people will not  
communicate*) as who should saie, that the  
onlye cause of the sole receauyng, were  
thought of vs to be in the lacke of cum-  
panie, and as though necessitie, which  
bath no lawe, and not the truthe of the  
cause dyd make our assertion good: we  
will not (I saie) so vnperfectlye goe to  
worke against you, but we beleecue and  
hold absolutely, in the nature of the thin-  
ges themselves, that the sole receauyng is  
not against the word of God. And now,  
do you what you can, to proue, *that upon*  
pai-

paine of God his indignation, there ought to  
 be a cūpany to receaue with the priest at eue-  
 ry masse, as the Catholike in his Apologie *Apologie*  
 requireth of your side: Or that it were bet- *fol. 10.*  
 ter, not only to plucke hym from the altar,  
 but allso to cast hym out of the church to, ra-  
 ther then he should receaue alone, and alter  
 the institution of Christ (as you vnderstand *Defence*  
 it) and cause the people to runn headlong in *fol. 17.*  
 to God his displeasure. which wordes whe-  
 ther you spake in vehemencie of spryte  
 or spyte I can not tell, (yet who should  
 presume to plucke Ambrose frō the aut-  
 tar, when the Emperour hymselfe ys cō-  
 maunded out of the quyer) But if you  
 spake as you thought, and can proue that  
 which you spake, lett vs haue a copie of  
 your reasons, & of the authorities, which  
 so necessarily do moue you. And to the  
 end that it may be perceaued, who dea-  
 leth plainely, and who goeth from the  
 purpose, let this be the forme of the que-  
 stion, which is to be talked of betwixt vs.  
 Whether, vpon paine of God his indignati-  
 on, the priest ought to haue allwaies compa-  
 nie to receaue with hym.

*The state  
 of the con-  
 trouersie  
 of priuate  
 masse.*

Now

*A Replie against the false-*

Now, that you may not saye, that sence your defence hath come furth, the state of the controuerſie ys quite and cleane altered, turne you, vnto the . 7. and . 10. leafe of the Apologie, and you shall reade most manifestly, that, vnto this state, the question ys dryuen. Therefor Syr, after you doe perceane the ground vpon which we do, and you shold stand, march you forward in your captaine his name, (what so euer he be) which moued you, You saie then:

**Defence.** I will shew you some reasons. But before I enter in to that, I must warne you once againe, that if our reasons, were not so well able to proue necessitie, yet could you not conclude your purpose, for that your private Masse is nothing lesse then necessitie.

**Reply.** What we can conclude, it shall appeare before we depart. But it may be gathered already, that you are concluded vpp in to a very hard case, which make such protestations before you come to the matter. You said a litle before, that if we dyd geaue you the ouerthrow, yet we could not triumph: and now you warne vs, that if your reasons be not so well able to pro-

Is it not  
plaine, that  
the M. of  
the defence  
shrinketh?

ne necessitie, (which is ment, I trow, by the necessitie of some to communicate with the priest) that yet we could not conclude our purpose, because our priuate masse is nothing lesse then necessitie, (by which necessitie, you vnderstand, I thinke, the lacke of communicantes, when the priest would receaue) wherein if I do not rightly interprete you, you must be contented to excuse me: because that if you your selfe were at this place in so greate necessitie and lacke of wordes, that you could not plainely expresse your mind, no wonder, if he, which readeth your sentences, be brought in to doubt, what sense he should make of them. As for necessitie, in which many thinges are graunted, and as concerning the blessed thefe, which neuer (you saie) was baptised, (which you saie truly in that he was not dipped in water, and yet he was baptised in the Holy ghost, and in his owne bloud) because of our principall questiō, I will not stand about him. And whether in the ordinarie vse of it, the supper of the Lord, ought of necessitie to haue comu-  
cantes

The issues  
ring of bes  
retikes, &  
uncertain  
ne senses.

*A Replie against the false-  
eantes to be partakers of it, (as you would  
make the controuerſie to be, ) I will not  
reason with you at this tyme. Either be-  
cause it ys not perceaued, what you will  
meane by the terme (ordinarie vse,) either  
because the question ys more generall, as  
we haue put it furth vnto you. And where-  
as at other tymes, in your pulpites and  
allso bokes, you appeale vnto the institu-  
tion of Christ, and make the matter so  
weighty, as though it might neuer be suf-  
fered, that one should receaue alone with-  
out cumpanie, yet now you talke of an  
ordinary vse of the Sacrament, as who  
should thinke, that you neuer denied, but  
that in particular cases, and for extraor-  
dinary causes, one alone might receaue,  
without any iniurie done vnto the insti-  
tution of Christ. And yet againe, when  
the Catholikes do alleage diuerſe exam-  
ples and authorities, to proue, that cum-  
panie ys not necessary, absolutely, in the  
vse of the Sacrament, then loe you be so  
earnest against them, as though it were in  
no wyſe to be graunted, that in the pri-  
mitiue church any one example, autho-  
ritie*



ritie, or argument might be shewed, to  
proue sold receauing, as thowgh yowr  
cause were any iore hindered by it, if in  
deed you hold the question not absolu-  
tely, but only concerning the ordinarie  
vse of the Sacrament. Wherefor seeing  
that you goe so in and out, hyther and  
thyther, without all maner of keeping of  
order and place, like dimilaunces or light  
horsemen, or els like the wald Irishie in  
their fighting. I therefor thinke it neces-  
sarie, againe to byd you remember your  
selfe, and to cōsider the state of the ques-  
tion, vpon which the Catholike rested.

And thee (gentle Reader) I desire to  
marke exactly, the cheife and principall  
matter which we haue to debate vpon.  
which is this. Not, whether in tyme of  
necessity a priest may receaue alone, Not  
whether the ordinary vse of the Sacra-  
ment, ought of necessitie to haue com-  
municātes, we will not at this tyme, med-  
dle with these questions, because we ha-  
ue allreadye a greater and more princi-  
pall in hand: but our question ys this,  
*Whether (as I haue sayed before) vppon*  
*paine*

*A Replie against the false-  
paine of God his indignatiō, the priest ought  
to haue allwaies companie to receiue with  
hym. Let this be first examined, and then  
shall the other, be quickly answered. Tru-  
sting therefor that thow wilt marke dili-  
gently, where vpon the catholike striueth  
against the aduersarie, I now returne a-  
gaine, vnto the M. of the defence, and  
require the to consider the maner of his  
fighting. In answering the Catholike his  
demaund, he saith:*

*defe. f. 19.*

*Maior.*

*Minor.*

*Conclusio.*

*Reply.*

*To do all  
that Christ  
did in his  
last supper,  
is not, with  
out all ex-  
ceptiō and  
limitation,  
necessarie.*

*Our proufe ys this. In the celebration of this  
sacrament of the Lorde his supper, we ought  
to do that only and nothing els, that Christ  
the author of it, did in his institution: But in  
Christ his institution, appeareth neither sole  
receauyng, nor ministring vnder one kynd:  
therefore in celebration of the sacrament,  
neither sole receiuing, nor ministring vnder  
one kind ought to be vsed.*

*First to the maior, then to the minor,  
Syr I deny your maior vnto you, because  
you affirme, that generally, which ys true  
only in certen pointes of Christ his maū-  
dy. For, if we must do that only, which Christ  
dyd at his supper, and doe nothing els but  
that, then must we vse sitting, and not  
kneeling or standing, then must the Sa-  
crament*

crament be delyuered vnto .xij. persons and neither to more nor lesse: then shall we not celebrate before dyner, or in a cope or surplesse, or with psalmes, organes, and solempnitie, such as you allso vse, because we must do nothing els but that, which Christ did, as your maior importeth. Now if you be to wise and serued to thinke that in such a generall manner, we ought to do as Christ did at his last supper, then haue you iust cause to correct your maior, and we can not but deny it, vntil we may vnderstand of your limitation, which you will (we trust) add vnto it. And what limitation might that be, which being added, we would graunt your proposition. Forsooth if for the terme *institution*, you woulde put *tradition*. For what so euer Christ dyd about the cōsecrating or delyuering of his pretious body, it may be truly saied, that he dyd it in his institution, but yet such circumstances as he then vsed, are not beleueed to be his tradition. For it is allso one thing, to saie, *thys is Christ his institution*, and it hath a farr other meanyng, to saie,

F      *Christ*

*A Replie against the false-*

*Christ dyd this in his institution.* For his institution importeth a law, and is directly to be obserued, but the phrase of *in his institution*, importeth a signification of tyme, and place, and circumstances, within which his institution was vttered. Which thinges, as thei be not essentiall, but stand only about the substance, themselues being accidentall and chaingeable, so thei may be, without all hurt, altered, as the church shall thinke good and conuenient. Therefor, as I graunt, that in matter of weight and substance, Christ onely, and no other, is to be folowed: so in that generall maner of speach, which you do vse, I am sure, it can neuer be proued. Yeas saie you:

*Defence  
fol. 19.*

*The maior is S. Cyprianes, proued at large  
and much staied vpon, in his epistle ad  
Ceciliū, de Sacramento sanguinis.*

*Reply.*

You may be for euer ashamed, that you alleage Saint Cypriane for the proufe of your proposition, which nothing at all maketh for you, and that you do so wickedly, in so earnest a matter, abuse the simplicitie of your countriemen, such as can

vn-

vnderstand no Laten. And because it is not once or twyse, that you appeale vnto this epistle of S. Cypriane, I will therefor sumwhat at large, shewe it furtho in this place, to the Reader, that he take good heed for euer, of geauing hastie credit, vnto strainge and newfound teachers.

There were in S. Cyprians tyme, some such priestes, which, either for simplicitie, or for custome sake, or for certen deuout causes, dyd offer vp at the tyme of the misteries, not wyne and water togeather, but only water by itselfe. Against whose doinges in that point, S. Cypriane most earnestly writeth, and it is the only scope and marke, at the which he shooteth in all that long epistle: alleaging first the example of Melchisedech, *which brought forth bread and wyne, for he was the priest of God most highest: afterwarde the saying of Salomon, how that wysedome killed her sacrifices, and mingled her wine in a cup:* then further, the prophesie of Iacob, speaking of his soun Iuda in the figure of Christ, and saying: *he shall washe his robe in wyne, and his cloke in the bloud of the,*

Cyprian.  
li.2. epi.3.

Gen.14.

Prover.9

Gene.49

*A Replie against the false-*

*Esa. 63.*

*Math. 26.*

*1. Cor. 11.*

*That wyne  
and water  
should be  
mengled  
together  
in the cha-  
lice.*

*grape: after that againe, the testimonie of Elai, when he saw the vestmentes of Christ full of redd spots, as if he had come lately from the wynepresse: he alleageth allso the institution of Christ, and the testimonie of S. Paule, by which both places he proueth, that we should offer vp not water onely, but allso wyne. Then he maketh further argument, saying, that the mixture of wyne and water in the chalice together, doth signifie the coniunction of Christ and his church, and that if wyne be offered vp alone, the bloud of Christ is without vs: and that if water alone be offered vp, then the people begyn to be without Christ. Which reason of his, if you wyll cōtempne, I am sory, that S. Cyprian hath so sone displeased you, whom you seemed to make so much of, before. But as concerning the argument of that epistle, he proueth by those testimonies, which I haue touched, and by many other waies, that in the offering, which the priest maketh, water and wyne bothe, are to be mengled, and that it was Christ his institution so to doe, and that Christ only is*

*to*

to be folowed therein, and that we must do herein no other thing, the that which Christ hymselfe dyd first of all. Now, Sir, then, with what face can you alleage S. Cyprian, for proufe of your proposition which is generall, whereas he speaketh of water and wyne to be mengled, when the priest doth sacrifice, which is a speciall case onely? And see how the dyuel dyd owe you a shame. If you wyll refuse Saint Cyprian in that place, then standeth your maior like a miserable proposition without any similitude of defence. If you allowe S. Cyprian, how standeth your religion, in whose communion and Lordes table, water and wyne are not mengled together, which should be so duly and necessarily obserued? Will you saie here that the field is not lost, and that this is but an ouerthrow of one wing onely? Do you fight for the victorie, and not for the veritie? so that you may be semed to haue somewhat allwaies to saie, do you make no conscience nor rekonyng, of your vniust and foule plaie? Answer directly vnto this one argument, or confesse your

84 *A Replie against the false-*

*Let this be  
answered.*

falsehode or ignorance, and geaue ouer  
your stryuing against the manifest veritie.  
If all thinges are to be obserued in such  
manner as Christ hath them instituted:  
wherefor haue you no water in the cha-  
lice, which Christ (as S. Cyprian proueth)  
hath so solemply delyuered? Now, on the  
other syde, if some thinges may be well  
vnfolowed, which Christ hymselfe apoin-  
ted: why make you such a generall stou-  
te proposition, which by yourselfe is so  
quicke neglected? For the mixture of  
wyne and water in the chalice, you can  
not saie that you haue no authoritie of  
scripture, no example of primitiue church,  
no testimonie of auncient Doctour, for  
in that one epistle of Saint Cypriane, of  
which we speake, which you seeme not  
to haue readen onely, but also to alow,  
you shall find all those places, by which  
the veritie of this tradition may be pro-  
ued. Where then is your memorie? That  
which S. Cyprian of purpose declareth,  
of the mixture of wyne and water in the  
chalice, you either see not, or regard not,  
and that which you put furth of the ge-  
nerall



nerall obseruing and keeping whatsoeuer Christ dyd in the institution of his sacrament, is not at all in that epistle, and yet you can read it there proued at large.

And here now, I haue to saie further against you, that you do not rightly interpret, not only his mynd, but not so much as his wordes. For whereas that blessed martir saith: *Admonitos autem nos scias, vt in calice offerendo, dominica traditio seruetur.* which is: Know you further, that we be warned, that in offering of the chalice, the tradition of our Lord be kept. you interpret it after this fashion: Do you know therefore, that we be admonished, that in offering the sacrament of the Lords bloud, his owne institution should be kept. For examinyng of which your interpretation, if you should be brought, but vnto a Grammar schole, *dominica traditio*, is to shordly Englished, his owne institution, and, *in calice offerendo*, is to ignorantly Englished, in the offering of the sacrament of the Lords bloud. so that I belecue verely, if the Scholemaster were not very much a sleepe, he would beate softly at your backe doore, and make you

Note diligently how S. Cyprian ys misconstrued, and the reader abused by the M. of the defence.

*A Replie against the false-*

to remember yourselfe better. But if litle regard be taken of construction, which is made in scholes, yet it is to be prouyded diligently, that no false construction be sett furth in print, especially in such kind of matter, as apperteineth vnto our sowle, and is of so great weight and efficacie, that it maketh or marreth an heresie. You English *traditio*, not *tradition*, but *institution*. And whi rather institution, then tradition? Verely for no other cause, I thinke, but for that you abhorre the name of tradition, and because you would seeme to the ignorant Reader, to be a great fauorer of Christ his institution. You English, *in calice offerendo*, after this sort, *in offering the sacrament of the Lords bloud*, and whi not rather, *in offering the chalice*, as the wordes themselues do signifie? You had no litle craft in your mynd, when you sett vpon the translating of this plaine sentence, and for the word, *chalice*, to substitute, *the sacrament of the Lords bloud*, it was a deceitfull enterprise. For if you would haue plainly saied (as S. Cyprians wordes do signifie) that, *in offering*  
*the*

*the chalice the tradition of our Lord be kept,* the diligent Reader would haue ben moued to require, what tradition that should be, which must be obserued in offering the chalice? and he should be truly answered, that it was the tradition of vsing not wyne alone or water alone, but water and wyne both, in the chalice, together. which would much disgrace your communion. But when you make S. Cyprian to sound after this sense, that, *in offering the sacrament of the Lords bloud, his owne institution is to be folowed,* you geaue occasion to a simple and vnexpert Reader, to thinke, that hereby it is manifestly proued, that the lay people at these daies also, must necessarily receiue his bloud; because he, in his institutiō of his sacramēt, delyuered furth also his bloud. Whiche S. Cyprian yet dyd no more thinke vpon, then he feared least any grāmarian should come, many hundred yeares after hym, and interprete his plaine wordes in such a froward sense as you haue done. And so in the Englishing furth of the selfesame sentence, after these wordes, *and no other*

*A Replie against the false -  
thing to be done, then that the Lord dyd first  
for vs hymselfe, you make a full periede  
and point: whereas it foloweth in S. Cy-  
prian, as clause of the same sentence, that  
in deede we should doe as our Lord had  
done first hymselfe, but wherein and how  
farr, trowe you? in all things, and all cir-  
cumstancies? no truly. For straitwaies it  
foloweth, in S. Cyprian, and it is the limi-  
tation of the whole proposition, that the  
chalice which is offered vp in commemoration  
of hym, be offered vp mixt with wyne. By  
which wordes he plainely declareth his  
intent and purpose, which was that for  
the tradition of mengling water and wy-  
ne in the chalice, we should not folow  
any other order, then that, which Christ  
hymself fyrst vsed. Therefor, if you mea-  
ne by your maior proposition, that which  
S. Cypriane meaneth, the plaine sense  
thereof is this, that as concerning the of-  
fering of wyne alone, or water alone, we  
should folow Christ his tradition only,  
which apointeth for the chalice both wa-  
ter and wyne. But then your argument  
will be very ridiculous, as in example:*

*We*

We ought to do that only, which Christ did,  
and nothing els, as concerning the ordering  
and tempering of the chalice: Maior.

But in Christ his institution appeareth, nei-  
ther sole receiuing, nor ministring vnder one  
kynd: Minor.

Therefor (you may inferr whē you will)  
that, if all abbeis were destroyed, we should  
haue fortie egges for a penie. Conclusio.

The *maior* of this argument is S. Cy-  
prians, and much staied vpō in his epistle  
ad Cecilium. The *minor* is your owne.  
The conclusion ys lawfull and currant.

For to suche agreeable and proper pre-  
misses, euerie conclusion will serue well  
inowgh.

But now if you will haue your *maior* to  
be generall: first I flattly denie it: then I  
haue declared that it ys not extant in S.  
Cypriane: and thurdly, I answer vnto you,  
that you do not beleue your owne *ma-  
ior*, because that in your communion no  
water is put in to the chalice.

Now as concerning your *minor*, I graunt  
it vnto you, that in the last supper of  
Christ, there appeareth no sole recey-  
uing. I also confesse, that S. Iustine, and  
S. De-

*A Replie against the false*

S. Denyse the Arcopagite, whom you alledge, do well proue, that in their daies there were cōmunicants to receiue with the priest. But, as I must tell you againe, our question is not of what was done, but of what might haue ben done then, and now ys done withowt offence of God, and breach of Christ his cōmaundement.

**Defence**     *I answer: Christs institution, the example of*  
**fol. 26.**     *the Apostles, the common vse of the fathers,*  
              *was otherwaies: therefore the priest should*  
              *not communicate without other.*

**Replie.**     I denye your argument. for their vsa-  
              ges and doinges, are not lawes vnto the  
              church, so as they may not be altered.  
              And by this reason you may bring vs to  
              receiue after supper, because of the insti-  
**Luc. 24.**     *tutio of Christ, example of the Apostles,*  
              *and cōmon vse of the primitiue church.*  
              As we againe myght bryng yow to take  
              the sacrament in one kind, because of the  
              authoritie of Christ, and example of the  
              primitiue church. But you seeme to yeld  
              that you haue no expresse commaunde-  
              ment to bryng furthe agaynst vs, and yet  
              that

that notwithstanding, you will haue vs to be ouercummed. And to this purpose, you saie:

*You haue no expresse cōmaundement, which  
forbeadeth you, to baptysē in the name of  
the father only: but that Christ his institu-  
tion was otherwysē.*

Defence.  
fol. 26.

What was the institution of Christ therein? was it not, that his Apostles should baptise, in the name of the Father, the Soun, and the Holighost? Yet the Apostles did baptise, in the name of IESVS only, without mention made of the Father, or the holighost. Yf thei did breake Christ his institutiō, thei were not faithful Apostles, and yet, thei do not seeme to keepe it, when thei do not baptise in the name of the three persons. What then shall we saie? Truly, that you vnderstand not the institution of Christ, and that the church is the staie of all the Catholikes, which doth interpret vnto them Christ his full mynd and order. And lyke as it is answered by autentike, and good authoritie; that in baptising in the name of Ihesus Christ, the sacrament is full and per-

Reply.

*A Replie against the false.*

perfect. For he which saith, CHRIST, comprehendeth in that one word the father which anoynted hym, and the holy-ghost with whom he was anoynted, and then Christ, which is by interpretatiō the anoynted, and so doth make vp the misterie of the three persons : so in receauing vnder one kynd, we receaue both flesh & bloude, as perfectly as if both kindes had ben ministred : and in receauing alone, we receaue as much of the true and reall profit which cummeth vnto vs by the sacrament, as if all the parishe dyd beare vs cumpanie at the aultar. Therefor, when you talke of Christ his institutiō of baptisme, you speake you can not tell what, and you know not, I beleue, when Christ

1osn. 3.  
C 4. instituted that sacrament. For he baptised before his resurrectiō, were it by himselfe or by his Apostells, and he gaue not the commaundement of baptising, in the name of the father, the soun, and the holyghost, before the tyme of his ascensiō. And againe, when yow tell vs, that we haue no other prouise against hym, which would baptise in the name of the father, then

Matb. vlt.



then Christ his institution, yow would  
seeme to vnderstand and know all our  
reasons and conclusions, and yet you be  
as ignorant in that point, as he which ne-  
uer had readen any other then his owne  
doctours. Reade in Petrus Lombardus,  
that lerned Bishoppe, in what sense it may  
be true, that one might baptise in the na-  
me of the father, without specifying of  
the Soun or the Holyghost. Therefor to  
conclude, you haue hytherto, either not  
prouyd your purpose, either spoken owt  
of the purpose, either made directly a-  
gainst your owne purpose.

*The bold  
ignorance  
of the M.  
of the de-  
fence.*

*Senten. li.  
4. dist. 3.*

### The fourth Chapter.



HE Catholike in his Apolo-  
gie, folowing his principall  
purpose, beginneth to shew,  
what the priest may doe. And  
he alleageth S. Chrysostome, by whom  
he would make yt plaine, bothe what  
the priest may doe, and what the people  
should doe, that yf the people will not  
folowe good exhortations, then the  
priest without all doubt, maie doe his du-  
tie

*A Replie against the false*

tie. As who should saie, if communicantes were to be had, then were the questio a great deale more doubtfull: but if none will be brought to receaue with the priest, then is there nothing to staie hym, but he may receaue alone. For as all surseising of sutes in the lawe, ys first to be wished, and if that can not be obteined, that then a man may sue for his right: so all good men may wishe, that the people should be allwaies well disposed, and yet yf they will not be brought vnto it, the priestes may sue for their right. Which similitude being alleaged, and seruing also well for this purpose, that if we can not come to the best, we may lausfully take the next best vnto it, yet the M. of the defence, doth make such a doe against it, as though it were a principal argument of ours, in refelling of which, he might shew his florishies. And thus he saith:

**Defence.**  
**fol. 27.**

*In recityng the authoritie of Chrysostome, you bring in a similitude or cōparison, which, of how small force thei be in prouyng, your lerning can not be so litle, but that you must needes know.*

The

The similitude (of which you speake) Reply.  
 was not brought in, so much to proue, as  
 to open and expound that, which then  
 was to be approued. And whereas you  
 confesse, and we know, that similitudes  
 are of small force in them selues, where-  
 for doe you discusse so narrowlie, all the  
 partes of this similitude, as though there  
 had not ben one speciall point, for the  
 which it was alleaged? which is this? *If*  
*we can not obtaine the best, that then we*  
*should take the next best vnto it.* which ve-  
 ritie being so natural, and reasonable, the  
 author of the Apologie was not so scru-  
 pulous, as to passe vpon a most perfect  
 squaring of his similitude, whereas, to his  
 intent and conclusion, it was, he thought,  
 well inowgh framed. But yet let vs con-  
 sider your wisdom in vsing of your ad-  
 uersarie, and the mightie strength of your  
 reasons, which yow bring furth against  
 hym.

*Besides this you conclude here only the case*  
*of necessitie, which helpeth the common vse* Defence.  
*of the private Masse, very lytle.*

As for the common vse (as you speake Replie.  
 G now

*A Replie against the false.*

Fol. 20.  
p. 1.

now) or the ordinarie vse; (as you spake before) or the terme of necessitie, (in which necessitie, it seemeth by your owne confession, that we proue vnto you our sole receauing, which you call priuate Masse,) all these are but shiftes of yours, and starting holes, in whiche you may couche, before the ignorant, and seeme to haue some hart left vnto you. As for vs, if we proue that in necessitie, when the people wil not receiue, the priest may rake and eate alone: ergo sole receiuing may be vsed, ergo the indignatiō of God hangeth not ouer hym which hath no fellow communicantes, ergo we haue our purpose, which was, to make the state of our question, not vpon common vse or ordinarie vse, but generally vpon sole receiuing, whether, absolutely, it be against Christ his comaundement and his truthe or no. but let vs come to the forsaide similitude which so much displeaseth you.

Defence

*You make your comparison, betweene thinges very vnlike and of nature diuers: that is, betweene possible and impossible, and lawfull and vnlawfull.*

Reply.

I wyll not greatly wonder, if you haue  
 strainge opinions as concernyng diuini-  
 tie, whereas in naturall matters and rea-  
 sonable, yow make new conclusions be-  
 sides all truth and consequence. What call  
 you then impossible? *Mary* (saie you) *that*  
*all cōtention should be banished from emong*  
*men in this world.* What thinke you then  
 of virginitie? Is it not as impossible, that  
 it should be kept of all Christians, as you  
 thinke it impossible, that an vniuersall cō-  
 cord might be contynued emong men,  
 whiles thei lyue in this world? No doubt,  
 but you wyll graunt my saying true, in res-  
 pect of the whole number of Christians,  
 whereas many of the spirituall fathers,  
 and brothers of your syde, do thinke that  
 virginitie can not be kept vndefiled, no  
 not in any one person of the world. As  
 a Prophete of your owne, boldly prea-  
 ched at Abingdō, in presence of the who-  
 le deanery, to the great commendation,  
 forsooth, of his chastitie, that

A holy  
preacher.

*All thinges which beare borne or beare,*  
*must goe to their mate, once a yere.*  
 But, I thinke not so euil of you, that vir-

*A Replie against the false-*

ginitie should be altogether impossible, many that generallie it is to be no more looked for, then surfeasing from all contention, in so miserable a world, I am sure, you confesse it vnto me. Yet, I dare to make this similitude, and stand in it allso againste you, that, lyke as *queene apples*, (or take what other name of good apple yow will) are most to be chosen, and yet yf a man loue a crabb better, God make hym mery with it: so it were to be wisshed, and it ys most best in deed, that all should, be virgins, yet yf any body haue a mind to mariage, I am not master of his tast, therein. How say yow Syr, to this comparison? will you tell me, that the nature of apples and virginity, are very vnlyke? or that crabbes are sowre, and mariage is sweete? or that it is impossible that all should be virgins, but in any markett daie of the yeare, a man shall find good apples? or that mariage is honorable, and that crabbes are meate for swyne? will you make such a ferching or Anatomie of a simple and plaine similitude, and gather so euill a sense of it, as either folie or malice can de-

*A similitude may be made betwene thinges, in nature, diuers.*

denyse? Or els rather, will you examine it  
no further, then the present matter and  
cause required, for which only the simi-  
litude serued? for as I doe not deny but  
that a pleasaunt fellow wold make much  
sport vpon my similitude, yet neuerthe-  
lesse my meaning is very true and honest:  
that if a man will not folow counsell in  
the best, he may be suffered to folow hys  
fancie, in that which is not the worst.  
Crabbes allso, are not euil, as some choke  
peares are, and they add a certen grace  
vnto the cupp when they be rosted: and,  
to be short, they are not so farr behind  
good apples in worthines, as mariage is  
farr beneth virginittie, be it spoken with-  
out irreuerencie, vnto the Sacrament of  
wedlocke. Therefore, your conclusion,  
vpon the Catholikes comparison, is very  
false and faultie, because I haue shewed a  
good and true similitude, in whiche yet  
after your interpretatiō, the one member  
is impossible; & the other is possible. Al-  
so your mery folowing of the catholikes  
similitude, and your cōcluding (as it were  
by the like argument) that bishops must

*A Replie against the false-*

not forbydd priestes to haue such cussions  
with whom *Si non caste tamen caute*: ys  
Neither apes, men: much lyke as when Iacke an Ape, doth  
neither the besides the right waye and maner, put a  
M. of the reasonable man his cote vpon hymselfe.  
defecte doth For as the suing for our ryght is lawfull,  
folow well so will we proue that sole receyuyng is  
the Cathos lawfull: but as the suing for a man hys  
likes. right is lawful, so neither you neither we  
do thinke, that priestes to haue lemmans  
is lawfull. We also come to our conclu-  
sion by an honest principle, as, *When the  
best is not obtained, let vs yet take the next  
best vnto it*, but the principle vnto your  
cōclusion must be this, *(when the best is not  
obtained, let vs take that, which is naught.)*  
Yea truly, not in sport but in sadd ernest,  
you make a worse kind of reason, fauling  
from the not obtrayning of the best, to  
concluding of that, which is worse then  
naught. As, when you can not haue mi-  
nisters to lyue chaste, to geaue them free  
licence to take open harlottes. whom al-  
though you couer, with the name of wi-  
ues or sisters, yet are they in very deed,  
no better, then I haue termed them.

Now



Now after all this, you saye that all our whole drift ys, by alleaging the corruption of maners in the world, to proue that priestes must therefor receaue alone, because none will receaue with them. But once againe, I tell you, you vnderstand not our dryft. for yf the whole worlde might and would receaue togeather with a priest, yet we hold, that sole receauyng is, in it selfe, allowable. And as you do misvnderstand vs in this, so do you in another poynt, saying:

Ye haue taken order for the people, generally to receaue, only at Easter.

Defence  
fo. 28.

As who should saie, that the church hath prouyded, that they should not receaue generally at other tymes of the yeare, but only at Easter. Which is as false as God is true. For the Canon and decree of the church, is, that who so doth not receaue at Easter, shall not be accoūted a Christian.

Replie.

The wordes are these. *Omnis veriusque sexus fidelis, postquam ad annos discretionis sub Inno. peruenerit, omnia sua solus peccata confiteatur fideliter, saltem semel in anno, proprio sacerdoti, & iniunctam sibi penitentiam stu-*

Cōcilij Lateranensis  
3. c. 21.

27 *A Replie against the false-*

*deat pro viribus adimplere, suscipiens reue-*  
*reter, ad minus, in Pascha, Eucharistia sa-*  
*cramentum, &c.* and they are thus much in  
 Englishe, Let euerie faithfull man, woman,  
 and child, after they come to yeares of discre-  
 tion, confesse by them selues, faithfully, vnso  
 their owne priest, all their synnes, once a yea-  
 re at the least, and studie to fullfill according  
 to their power, the penance inioyned them,  
 reuerently receauing the Sacrament of the  
 Eucharist, at Easter, at the least. &c. By

Note  
 the M. of  
 the defence  
 his honesty  
 or know-  
 ledge: i vnder-  
 standing  
 of generall  
 councilis.

which decree she doth not (I trow,) ta-  
 ke order that the people shall generallie  
 receauie onely at Easter, but that if they  
 receauie not at that tyme (*ad minus, at the*  
*least,*) they shall be punished for it. Decla-  
 ring hereby how much she mislyketh, that  
 the people will not voluntarilie prepare  
 them selues to receauie their maker, wher-  
 as she is constrained to put furth a law,  
 that, at the least, they shall receauie at Eas-  
 ter, or els be accounted for not Christians.  
 where lerned you then, that the people  
 were apointed to receauie onlie at Easter?  
 Or in what text or glose do you find it,  
 that the church hath takē order for them,

not

not to receaue generally at other tymes? Tell vs, I praie you, whether all be one in your iudgement, to saye, *you shall receaue at Easter, at the least, and, you shall receaue only at Easter?* The first the church decreeth, constrainyng thereby, herr children to remember their dutie, and to receaue the cumfort of their sowles. The second is only by you imprinted, to make the laity suspect the gouernēt of the Catholike Bishopes, as though they should study how to diminishe the cōmon peoples profit and knowledge, and therefor had taken order and diligence, that they should receaue only at Easter. What authoritie you haue to make such open and wicked lyes, I knowe not. but allthough it might be geauen, yet a good man wold not vse it. And allthough you might scape vnespied, thorough the greate credence in which your brothers haue you perchaunse, yet should you not shew such malice or boldnes towards the good and indifferent reader, or towards a neuer so enillbeloued aduersarie. But now to an other matter. An other matter I

*A Replie against the false -*

maye well saye. For whereas it was consequent, to bring in the testimonie of S. Chrysostome, you deferr that ouer vnto the fifthe chapter, and occupie the reader and the replier allso, (when any such would be found out for you ) with the question of the sacrifice. In which matter, although I might be long and copious in answering you, yet, as much as I can provide for it, I will be short and compendious, in declaring the truth. Therefor let vs heare of you, where your griefe is, that, by answering yea or no vnto it, we may the quicklier end this extraordinarie eruption of yours, against the truth of our sacrifice. First you alleage, that to saie, that the priest is bound to offer vpp the daily sacrifice, ys,

*Defence  
fol. 28.*

*The roote of all the abuses of the Lords supper, that haue ben brought in to the church of Christ. &c.*

*Replie.*

Do you thinke then, that if priestes were not bound vnto it, all abuses which haue sprong vpp (as you saie ) would straitwaies decaie and wither, the roote of them being taken awaie? But who shall then stand

stand at the aultar, and intend vpon the misteries, for dutie sake? And when the parisheners shall make courtesie, and saie one to the other, (*Goe you, and, nay goe you, and, by my trothe I am not readie, and by my trothe then, lett all stand*) wyll you permitt such disorder to contynue, when the roote of abuses shall be taken awaie by you? or will you apoint some one or other, which shall be bound to serue in the office? whom yet if you will apoynt to be a reader only, and to haue no further authoritie, the to open the booke, and tell what is writen in it, then shall you disgrace very much the priesthode and order of the new law, which by all common reason, should be more worthier, then any ptiesthode that euer was in the world.

Now, if you, being venterous to take the rule of Christen sowles in to your owne handes, are enforced to keepe offices and dignities among you, for the better commendation of your Ghospell, thinke you that the wisdom of God, and a God hym selfe Iesus Christ, would gather a multitude of natiōs togeather in to one faith,

one

*A Replie against the false*

one hope, and one absolute forme of seru-  
ing and honoring God, and provide no  
officers cōcernyng that effect, ouer them?  
Or when he hath apointed most perfect  
and excellent offices to be taken and ex-  
equuted of men, for the wealth of his  
welbeloued, would he leaue them to their  
pleasure, whether they did folow their of-  
fice, or no, and lett them stand vnbound  
and vncharged? It seemeth then, that as  
by his diuine prouidence, he, as man, be-  
gan a priesthode to serue for his church,  
in matters apperteinyng vnto God, so by  
as necessarie consequēce, he charged his  
leutenantes and vnderofficers in that  
kind, to exequite his wyll, and doe their  
dutie. Wherefor that priestes should be  
bound to daily offering, (concernyng the  
whole body of priesthode, and not euery  
particular person) it is so farr of, to be  
the roote of abuses, that except such a du-  
tie were folowed, we should by this tyme  
haue had no supper of our Lords at all,  
I warrant you. Iniquitie would so much  
haue preuailed, when the dayly sacrifice  
should haue ceased, and no man his law  
could

could haue continued it, if by the law of God, it had be found vnrequired. And further I saie, that the church hath brought in or allowed no abuses in the ministrati-  
on of any sacramēt. But you goe forward and lie:

*This is, wherewith you do pitifully deface the death and passion of Christ, making your selfe, for your glories sake, as it were meanes of reconciliation, between God and his people.*

Defence.  
fol. 29.

This is a shamefull lie, yea rather it is a flaunder, whereas you make the desire of glorie to haue ben the cause in the church of Christ, of hauing her priestes endued with such excellencies and prerogatiues. And you speake so aduisedlie, as though Aaron had not stode laudable, betwixt God and the people, when the plague was sent furth against them, or Moyse had done presumptuously, to be the spokesman for the people vnto God, or as though Christ had not sent his Apostells euen as his Father sent hym, or S. Paule had not geauen warnyng vnto the Corinthians, cōcernyng such as he was hym selfe

Reply.

Num. 16.  
Num. 14.

10. 20.

1. Cor. 4

*A Replie against the false-*

selfe, that they should take them so, as the ministers of God, and dispensators or distributours of his misteries. Againe,

**Defence.** *This ys it, that hath discouraged Christen people from the often vse and frequenting of the Sacrament.*

**Replie.** As though that, if there were no priestes at all, there would be continuall receauing, or that priestes would receaue more oft then they do, if they were free and not bound vnto it. The people (say you) is left free to come as seldome as they wil. You speake cuttedly and vntruly: Vntrulie, because yourselfe confesse, that the church hath take order, that the people receaue at Easter, and then are thei not left free to come as seldome as thei wyll, which must come ones a yeare: And cuttedlie, because thei are left free to come in one yeare, not as seldome as thei wyll, but also and rather as oft as they will. And if it be in their wil and power, to come euerie weeke or daie, in which masse is celebrated, how should the state of the priest be the cause of stopping their libertie? You shall goe with hym for his wysedome



me, which being condempned for roberie, sayed, that if he had neuer praied to Sainct, he had neuer come ro hāging. As you do now put the cause of the peoples fault, in the holye order and office of priesthode. But, I trust, you had somewhat that moned you against priestes, about their office of sacrificing. Where vpon it foloweth:

*Sure I am, that neither the institution of Christ maketh mention of any oblation or sacrifice to be done by the minister, sauing only the sacrifice of thankesgeauing, nor yet the scripture apointeth any bounden duetie for the priest, more to vse the sacrament, then other godlie and well disposed Christians.*

Whether the priest ys bound to vse the sacrament, more thē other good people, it is nothing to the purpose to aske it, except you take the word (*vse*) for sacrificing. I tell you so oft of your euill maner herein, because you should hereafter amend it. But for the other matter, which in deed ys now in question, what if you reade not in the institution of Christ, speciall mention, of oblation to be done by the priest, are you straitwaies at your wittes

*A Replie against the false*

wittes end, that you can not tell where  
to seeke further for the truth? Doe you  
not know, that our Sauior was found af-  
ter iij. dayes seeking, in the middle of do-  
ctours? and, doe not holy men interpre-  
te vs our Sauiors meanyng, such as our-  
selues should neuer find in scripture, yf  
we looked till our eies were out, in the let-  
ter only and text of it? Allso where find  
you in the institution of Christ, any pre-  
cise mention made of the sacrifice of than-  
kes geauing? which onlie sacrifice you  
find there, or els you lie. Then, as you  
might thinke vs of very small iudgement,  
if we would denie the sacrifice of thanks  
geauing, because we doe reade no such  
word(sacrifice) in the text of Christe his  
institution of the sacrament: so, (as we  
may be content, that you shew vnto your  
selfe therein, some part of fauor, and be-  
leue that which is not expresse written)  
yet do ye not vse, such argumētations by  
negatiues, with vs hereafter, except we  
should reason, only for makyng of sport,  
or spending of tyme. Yet to declare vnto  
you shortly, that some see more then you  
doe

doe in this matter, I answer that (*hoc facere*) which is to saie, *doe this* or *make this*, standeth among other his significations there, also for *sacrificare*. For so is *facere* taken, in sundrie places of the scripture. And if you take (*facere*) in his most common signification, I saie, that Christ dyd make an oblation and sacrifice of his bodie, in his last supper, and his Apostles are authorised and charged to do as he dyd, ergo thei were bound to offer, and to sacrifice, Bishopes also & priestes now must folow their example, whom thei succede in office. For Christ our Sauour, after he had ended the eating of the lambe, according to the manner of the old law, he instituted and brought in, the eating of his owne fleshe, of the truth of which the old paschal was but a figure. Reade S. Hierome vpon the 27. of S. Mathew. But the paschal lambe was offered vp to God before it was eaten, therefor vndoubtedly, (that the truth might answer the figure) Christ offered hymselfe in his maundie before the Apostles receaued hym. Consider also, that a sacrifice properlie, ys,

The priestes are bound to offer.

Ex. 14.

H when

*A Replie against the false-*

when any thing is made holie to the honor of God: and what thing in old or new testament, did euer sett furth the honor of God more worthely, then the geauing of his owne fleshe to feede wretches?

Or where was there any thing euer made of prophane holie, if not then, when Christ toke breade in to his handes, and **Matb. 26.** saied in his allmightines, *This ys my bodie?* I note, besides all this, vnto you, that in S. Luke his Ghospell it is saied expresse lie of our Sauior, takyng the bread in to **Luc. 22.** his handes, *This ys my body, which ys geauen for you.* Not, which shall be geauen only vpon the crosse, but which presently is geauen, neither geauen only to you at this present, as though all consisted in the eating, but euen now *geauen for you*, by which, an oblation, a present, a sacrifice, or some such seruice of his bodie, is signified. Thinke you the, that you might not reade in the verie institution of the sacrament, that his bodie was offered of hymselfe, and that the Apostles had commaundement to folow his example therein, if you had a simple and faithfull eie,

to see all that to be true, which the church  
spelleth vnto you?

*But a sacrifice is a thing geauen vnto God, Defence.  
the sacrament was a thing geauen vnto vs, fol. 30.  
nothing can therefore be of nature more  
contrarie, then your sacrifice, and Christ his  
sacrament.*

You must not stand herein, if you doe Reply.  
well. For Luthers opinion, and Zuingli-  
us encountring hym in the sacrament, a-  
re a thousand tymes more contrarie, the *A sacramēt  
and sacri-  
fice maye  
stand to-  
gether.*  
a sacrifice and a sacrament. For thei can  
neuer be brought to agreement, but sa-  
crament and sacrifice, doe very quietlie  
stand together. what? Dyd you thinke  
that we offered sacrifice vnto any other  
then to God? Or if we had any parte in it  
for ourselues, weened ye, that God must  
be vnserued? Marie, Syr, if there were no-  
thing els, yet because we haue a God,  
there is nothing more conuenient, then  
to haue a sacrifice for hym, and nothing  
to hym ys more wellcome, then his verie  
owne soun his body. Were it not a great  
absurditie, that of our corne or any lyke  
thing, we might make both an offering

vnto God, and weate allso for our selues  
 afterwarde, and that Christ of his bodie,  
 the true and sweete floure or meale, shold  
 make no larger commoditie, the to gea-  
 ue vnderferued breade to synners? where  
 lerned you, that one, the selfe same thing,  
 can not be both a sacrifice and a Sacta-  
 ment? *we haue sucked (you saie) our error,*  
*out of the fashions of speaking, which the old*  
*fathers vsed (peruerued yet of vs,)* but what  
 old father or young brother hath taught  
 you, the mightie contrarietie (which you  
 speake of) betweene sacrifice and sacra-  
 ment. Yet goe to, if we haue mistaken  
 the old fathers, how well doe you vnder-  
 stand them? you can not denie, but the  
 old fathers do call the sacrament an ob-  
 lation or sacrifice, but you will expound  
 their meanyng vnto vs. Wherevpon, you  
 tell vs, that in the beginnyng, the people  
 at the celebratiō of the Lord his supper,  
 offered vp, wyne, breade, and other victu-  
 als, partlie to feed the priestes, and partlie  
 to refresh the poore, and allso to serue  
 the communion. And so partlie

*Defence*

*fol. 30.*

*It came to passe (the example being taken first*  
*of*

of the common people) that the administrati- 1  
on of the sacrament of this offering, was cal-  
led an oblation:

An other occasion, that the Doctours vsed fol. 31.  
those termes of sacrificieng and offering, was,  
that in the celebration of the sacrament, thei 2  
had praier for all states, and thanks geauing  
to God, for all benefites:

After, the fathers called euerie good action Ibidem.  
a sacrifice, were it priuate or common: And  
therfor their successors by litle and litle, bent  
the same name, vnto the action and celebra-  
tion of the Sacrament:

An other cause that the holie fathers call the Fol. 32.  
sacrament an oblation or sacrifice, is, because  
according to Christles ordenance, we celebrate 3  
the remembrance of his death and passion,  
which was the onlie and true sacrifice.

Where I may begyn to speake against Reply.  
you, for this your diuision of sacrifice, I  
can not readelie tell, there are so many  
thinges, which are to be moued and re-  
proued. First the imperfectnes, that you  
haue vsed in it: because you haue not ex-  
pressed the full compasse of this word,  
sacrifice, as the holie Fathers haue vnder-  
stode it. Then your superfluosities, be-  
cause you make many partes of that, which  
you should haue concluded in one mem-

27 *A Replie against the false-*

ber. As, if euerie good action be called a sacrifice, the should you haue well brought the other kindes which you speake of, vnder this one signification, as the principall largest, aboue all other. Although you, in deuising three maners, after which the fathers take the word *sacrifice*, do leaue this one out of the number, by which euerie good action (as you report) is called a sacrifice, which yet deserueth to haue the first place among them, if that which is most generall, should not be omitted in diuiding. Thirdlie your diuision is to be reponed, for the greate vnruth which is contained in it, as I shall declare vnto you hereafter. If first you will consider, what an other maner of diuision was to be lerned out of the Doctours, and in what sense it is spoken and beleued of vs, that a sacrifice propiciatorie is offered in our misteries. Vnderstand you therefore, that *A sacrifice, is a reuerent seruice and worshipp, due vnto God onlie*. Now againe: Of sacrifices, some be internall and inuisible, other some externall and visible. The inward and internall sacrifice is.

What a sacrifice is.

August. li.  
10. de ciui.  
Dei ca. 4.

ce



ce may be thus defined: *It is that worshipping and seruice, in which our hart and will is gea-<sup>what an internal sa-</sup>  
uen vnto God, and this is done vpon the crifice is.* altar of our hart, when either we burne the incense of holie and deuoute loue in his sight, or when we vowe to hym our- selues and his giftes in vs, or when we re- member his benefites in solempne feastes and holidaiies, or when vpon the altar of our hart, with the fyre of charitie, we bur- ne the offeringes of humilitie and praise, vnto hym. And this is the pure and ac- ceptable sacrifice, which onlie God re- quireth of vs, not because of his owne profit and vantage, but that we, by vni- ting of ourselues to hym, might liue and continue for euer with hym. But how shall a man know, that there is such a spi- rituall, inuisible, and acceptable sacrifice? Of his owne doing a man perchaunce may know, but of an others mynd, who can tell, without some externall signe or to- ken shewed? Againe, if a man would vt- ter his owne inward deuotion, how can he exemplifie it, without some externall signe, either of bowing of knees, or hol-

*A Replie against the false-*

ding vp of handes, or lifting vp of eyes,  
or knocking of breast, or offering vp of  
some gift? yea rather the soule and bodie  
being so nigh togeather as they are, it  
ys impossible; that the hart & soule, shold  
entierlie be occupied, in the true worshi-  
pe of God, and that by no maner of si-  
militude it shold be perceaued in the bo-  
die. Therefor, by necessarie and naturall  
consequence and folowing, there must  
be an externall sacrifice. And that is de-  
fined of S. Augustine, by these wordes,

What an  
externall  
sacrifice is

*The visible sacrifice ys a sacrament, that ys  
to saie, an holie signe of the inuisible sacrifice.*

Gene. 4.  
8. 13. 8. 20

Of this second kind of sacrifice if you re-  
quire exāples, you may easelie find them  
in the sacrifices of Abel, Noe, Abraham,  
and others in the law of nature, and in the  
booke of *Leuiticus*, as concerning the old  
law, and in the churches and deuotions  
of Christiāns in this tyme of grace, as whe  
thei offer candells, burne frankincense,  
take ashes, beare palme, and do any thing  
outwardlie to the honor of God. In  
which thinges, except the offerer haue an  
internall deuotiō and pietie, all those ex-

ter-

ternall ceremonies are not to him worth the vsing, and if he be in hart and memorie fullie disposed and aduised to consider his owne miserie, and god his mercie, then are these outwarde actions and obseruations, holie signes and tokens of the internall sacrifice, and may be called externall sacrifices. But let vs speake of one singular example for all. The visible and bitter death of our Sauior Christ vpon the crosse, was an external and bloudie sacrifice. But in what sense and meaning? vndoubtedlie as it was and is called visible. But what meane I by *visible*? I meane, that so painefull maner of hys hanging by the handes and feete vpon the crosse, and so vniuersall a wounding of euerie part of his pretiousse bodie, so that from the croune of his heade to the soele of his feete, there was no whole place in hym, and the paining of euerie vaine, and stretching of euerie ioynt, and incredible torment in all his blessed fleshe, these thinges with manie other, were (I meane) holie signes of his inward sacrifice, in which he offered vp (before hym

*A Replie against the false-*

and to hym which seeth all secretes) his  
liffe, his hart, his will, his thanks, his prai-  
ses and praiers, and all that was his, for  
the sauing of mankind, and satisfieing of  
his fathers Iustice. Yea, concernyng the  
eies of men, not onlie the sight of God,  
who may doubt of his patience, which in  
all those tormētes dyd neuer once mur-  
mur? who can mistrust or suspect his cha-  
ritie, which emong so manie cruellties  
done to hym, forgot not to loue his ene-  
mies? who should not but consider hys  
endlesse obedience, whose soule could  
not be remoued from the keeping of his  
fathers will, when the bodie was disioyn-  
ted, the one member from the other? In  
verie deed, this was an holie signe and  
sacrament, of the inuisible and principal  
sacrifice of his pure hart and mynd, and  
by this we vnderstand, that God ex-  
cendinglie loued man, which of mere good  
will and compassion, was content so to  
suffer for man. What shall we geaue then  
againē vnto God, for all this, which he  
hath done for vs? we owe to hym remē-  
brance of these benefites: we owe vnto  
hym

hym thanks: we owe vnto him loue. Remembrance is moued by representation and signe: Thanks require a present and gift to be vttered by: Loue desireth to be made one with that which is loued.

To keepe his benefites in remembrance, we might vse, either reading, or hearing of his actes out of bokes, or painting of his passion, and expressing of his liſſe in colours. But images, we knowe are ſimilitudes only, and are farr from the thinges themſelues. To the ſignifieing of our thanks, we might either ſing them by mouth, or ſound them by instrumentes, or ſhew them in the buylding of churches, and decking of them with ornamentes. And as concerning Loue, we might fetch deepe ſigthes, and haue ernest desires, but as the ſeruantes of holie Iob ſaied by their maſter, in token of their exceding loue, *who might geaue vs to haue our full of his fleſhe?* We ought to render ſingular deuotions, becauſe we haue receaued ſingular benefites, but our memorie ys ſo vnſtable, our power ſo lide, and our charitie ſo faint, that althongh  
verie

Iob. 31.

*A Replie against the false -*

verie reason persuaderh, that we, after a most best manner, shoulde remember, thanke, and loue, so mercifull and bountiefull a Sauior as Iesus ys, yet the miserie of nature declareth, that we are not able to doe, either as we should, either, perchaunse, as we would.

In this doubt therefor, who shall helpe vs, but he, which hath dyed for vs? which because he is made our heade, hath therfor this office to direct and rule the bodie. And so trulie he hath done. For in his last supper he toke bread, and saied *This ys my bodie*, he toke the cupp, and saied, *This ys my bloud of the new testament*, and with this bodie and bloud which he hath and doth geaue vnto vs, we are able to discharge all our duries, and make a full and perfect offering. Of which bodie, and the misteries and treasures thereof, if I would particularlie speake, all tyme and studie were to litle for the greatnes of the matter. But for those three pointes, the which I make mention of, they may be perfectlie brought to passe, in the hauing and enioying of his true bodie.

For

For as concerning our charitie and love, it is the most that we can desire in the state of this liffe, to be corporallie, spirituallie, reallie, faithfullie, bodilie, and ghostlie joyned vnto hym, which onlie is to be loued. Of which our coniunction with Christ our God, the body and bloud which he gaue vnder the formes of bread and wine, are a signe and sacrament, and are called in respect of this signification and effect, *συνάξις* in Greeke, *Communio* in Laten, and *Communion* in our Englishhe. Cōmunio.

Then for geauing of thanks, what greater present is there in earth or heauen, the firstfruct of the virgins wombe, and the cheifest portion of all creatures, which is the bodie and bloud of Iesus Christ? So that if holie Abel, Noë, Abraham, and other, haue testified their inward sacrifice of thanks, by lambes, corne, grapes, oyle, and so furth: and if Moises with all his people hath pleased God, in offering the firstfructes of their vineyardes, and glebeland, with firstfructes of men and beastes, in testimonie of the honor and thanks which thei gaue vnto God: Exo. 23.  
Uchari-  
stia.

God:

*A Replie against the false*

God : how much more acceptablie, are we now able to offer vnto God a most worthie and pretiouse gift, which haue receaued for that purpose the bodie and bloud of Christ, in whose only bodie, the particular values and prices, of all other presentes, that euer were vnder any law, are shortlie cōprised, and reckened sum-marelie? And so in this respect, the body of our Sauior is vnto vs *Eucharistia*, or a sacrifice of thanks geauing.

But now, for the third point, who thanketh hym, whom he remembreth not? or who remembreth hym, whom he is not warned of? or what warning can be greater, then the reall presence of the partie? and the partie being present, what is first cōsidered but his cheefest and worthiest benefite? That we should therefor all-wayes remember our Sauyor hys deathe, which he so openly suffered, that all creatures should behold it, he left vnto vs the same bodie that suffered for vs.

In presence of which, yf we wyll not be brought to remēber him, we wil neuer be brought. And in this respect, our Sacra-  
ment



ment is called a Sacrifice, because it is, *Sacrifice.*  
vnto all such as haue the true and sincere  
faith, a most holy signe and token of that  
sacrifice of the crosse, which so long ty-  
me sence is ended, as concerning the pain-  
nefullnes and bloudnies of his crucified  
bodie, and yet continueth styll in freshe  
memorie, by reason of the reall presence  
of the same bodie which then suffered.  
And lyke as when Easter draweth nygh,  
we saye, to morowe or the next daye af-  
ter, is the passion of our Lord, because it  
is a lyke daye vnto that in which he suffe-  
red hys passion: so, because that in the  
misteries of Christians, the representatiō  
of Christs perfect sacrifice, which he of-  
fered once for all, ys perfectlie worked,  
therfor it beareth the name of that blou-  
die sacrifice, which it representeth. For  
in deed, we doe not at this daye, sacrifice  
Christ bloudelie, but rather celebrate the  
memorie of his painefull sacrifice, which  
memorie is by no meane, more effectual-  
lie preserued, then by this, that the same  
bodie is now made reallie present before  
vs, which at that tyme was sensible offe-  
red

*A Replie against the false-*

red for vs. But how then is it propitiatorie? forsooth, because of the offering of one selfesame bodye. for althoughe we make a comemoration only of his death, & not put Christ to death in deed, yet we haue ( thorough hys gyft ) the selfesame body, which the being put to death rose againe to lyffe, that it might neuer more dre, which then was offered vpp bloude-lye, and now is offered mysticallie, and is in both maners the same Christ verelie, and to the same effect dispensatiuelie. Therefor, as Christ is the true fontaine of lyffe, and the euerlasting and shyning light of cumfort, and as his pretious syde after it hath ben once opened, is neuer shut vpp and stopped againe, but alwaies geaueth out the streames of mercy and peace: so it can not but make for the clenfing of their synnes, which stand before it, and hope after remission, forgiveness, and mercie, by it. And as the word *propitiation*, doth signifie nothing els, but graciousnes, fauor, cause of fauor, or some such like, so the mysticall offering of his reall person, which is the deseruer and  
gea-

geauer of all pardon, can not be but propriatorie vnto them, which come lowlie before his grace, and do hym faithfull honor, not withstanding his externall benefices, and the curteins, whiche he keepeth hym selfe vnder.

Thus I haue shortlie declared, what a sacrifice is: And, that one is internall, another externall: And that vnder the name of internal sacrifice, all pietie and deuotion of the hart is cōteined, in to how manie kinde so euer it may be deuided: And that all good externall actions, done in respect of God, are comprehended vnder the name of externall sacrifice, with all the varietie and number of them; be they neuer so diuerse and manie. In which kind of externall sacrifice, I haue putt the sacrifice of the church, geauing warning vnto you, in what sense the church doth call it a sacrifice.

And now therefor to returne vnto your diuision of sacrifice, you maie lerne hereafter to doe your thinges, in better order. For the oblations, which the people make, of bread, wine, and other victualls: li-

knowe the praying for all states in the ty-  
me of celebration: thirdlye everye good  
act, and consequentlie the action of the  
priest at the altar, should have ben put  
of you, vnder the title or member of ex-  
ternall sacrifice. And then you should ha-  
ue spoken sumwhat of internall sacrifice:  
And before you had come vnto that, you  
should haue defined vnto vs, what a sa-  
crifice had ben, that we might haue a lit-  
tle perceaued your good iudgement in  
the doctors. But let vs forgeane you this  
vnskillfullnes, and consider now, whether  
that, which you haue spoken without or-  
der, be not spoken allse of you, without  
trueth or reason.

First we agree with you, that the peo-  
ple made such offeringes as you speake  
of. But we denie, that the offering of the  
people, was cause vnto the holie fathers,  
that they should geane the title of sacri-  
fice, vnto the sacrament. For it is unre-  
asonable, that the Sacrament should bo-  
row the name of oblation, of the peoples  
offering, and not rather the peoples wi-  
ne and bread, be honored with that title

*the oblati-  
ons of the  
people, in  
bread, wi-  
ne, and vic-  
tuals, was  
not the cau-  
se why the  
doctours  
call the sa-  
crament a  
sacrifice.*

because of the Sacrament. For in euery kind of thing, the first and cheifest in that kind, is first and foremost to be accounted. As for example, the offering of Christ, which he made of himselfe vpon the crosse, because it was the most perfectest and best that euer was made, you should not therefor saie, that by the example taken of the offering vpp of calves, sheepe, or lambes, Christ is saied to be offered, but rather because of his principal sacrifice, all other must from thence haue and borrow their name. And so because the oblation, which ys made in the misteries, is of more excellencie, and of higher degree, then the offerings of the people: no doctour of the church wold be so vnlike hym selfe, as to call that, which the priest cōsecrated at the altar, by the name of sacrifice, because it was a selected portion out of the peoples offering. Againe, yf yt were true, that in respect that the bread and wyne was taken out of the peoples offering, therfor the bread and wine consecrated, should haue the name of an oblatiō, yer you could neuer

*A Replie against the false.*

call the priest an offerer, except for some action, in which his offering might be perceived. And this shall be the better proued, by considering of your example, which, to shewe your purpose, you bring out of S. Irenei, which speaking of the bread and wine, of which Christ saied,

Iren. lib. 4  
cap. 32 *Thys ys my bodie, thys ys my bloud, witnesseth, that Christ therein taught them* (not vs, as you conster it, but the Apostles first, and after them, and by them, vs) *a new oblation of the new testament, which the church taking of the Apostles, offereth xpp to God in all the world.* Here loe in this sentence, if it were possible that the terme (*oblation*) should be applied, not properlie vnto the sacrament, but in respect, (as you thinke) of the oblation of the people, yet how doth the church offer, when by your saying, there is nothing to offer. But consider for shame the wordes of S. Irenei: *He taught* (saith he) *the Apostles, a new oblation of the new testament.* Yf Christ taught them, thei were to learning of it: if he taught them a new oblation, it was such as thei neuer had before.

fore. Yet of the offering of bread and wine, and such like, thei had not onlie hard of before, but were also offerers of it them selues, because all the nation of Jewes had example or commaundement of it, in the law. Againe, if it were a new oblation of the new testament, it is plaine, it was more worth, and more royall, and more true, then any of the old law, whattyme all thinges chaunced vnto the in figures, and were done for vs, which lyue now in the later end of the world. Leu. 23.

And therefor, if in the old law, the priests oblations were true oblations, and had not that name or title, because thei were offered vp before of the people: what a vile reproche is this, to the euerlasting and new testament, to saie, that when the Doctours do speake of the oblation made at the masse, thei meane thereby, that the common people made offeringes of bread and wyne, to serue therewith the aultar, the priests, and poore beggars. 1. Cor. 10.  
 Also, this holie father saierh, *That the church, receauing (that oblation) of the Apostles, doth offer it vpp to God, in all the*

70  
*A Replie against the false*

*world.* Furthermore he bringeth in, the  
testimonie of the Prophete Malachie, to  
proue that the sacrifices of the old law  
should be abolished, and one pure and  
cleane sacrifice succede them, and please  
God more then all thei had done. *I haue*  
*Mal. i.* *no mynd to you,* (saith God, by the Pro-  
phete, vnto the Iewes, as cōcerning their  
sacrifices) *because, from the East to the*  
*west, my name is greate among the Gen-*  
*tiles, and in all places there is sacrificed and*  
*offered vpp vnto my name, a pure oblation*  
*or offering, because my name is greate among*  
*the Gentiles.* This testimonie of the Pro-  
phete, S. Irenei alleagerh, to proue the  
new testament of which he spake. And by  
all this, which the church hath receaued,  
the Apostles haue deliuered; the Son of  
God hath taught, the Prophete hath for-  
shewed; the whole world doth celebrate;  
is this (trow you) vnderstanded, that the  
people should in the tyme of the new law  
and kingdome of Messias, come in to the  
churches with bread, wyne, butter, egges,  
and cheefe, and other good victualls, that  
of the bread and wine, which thei offer,  
a por-



a portion should be taken, to serve at the  
communion? I will be short with you,  
we the Christians, either haue no externall  
sacrifice, and then we be in more worse  
and discomfortable case, then euer any  
before haue ben, in any kind of religion,  
or els we haue an excellent oblation de-  
liuered vnto vs, as the Prophete Mala-  
chie foresheued, and Christ exhibited,  
and the church obserueth. But this ex-  
cellent oblation, and so much spoken of,  
is not the oblation, which the people ma-  
ke, (For the offering of corne, wyne, and  
victualls, was more largelic and plentiful-  
lie vsed among Iewes and Pannines both,  
then it is with vs) Ergo the Prophete Ma-  
lachie spake of an other and better kind  
of offering. Ergo also S. Irenei, dyd not  
meane in his sentence by you alleaged,  
the simple and obscure oblations of the  
people, because he spake of that, which  
the Prophete Malachie had writen of.  
Yet to shew the grace which you haue in  
vnderstanding of the Doctors, whereas  
this present testimonie of S. Irenei ma-  
keth so plainly against you, you saye, that

he expoundeth hymselfe in an other place, as in the .34. chap. of the forsaied boke,

Defence.  
fo. 30.

*And signifieth, that he speaketh not of the offering of the sacrament consecrated, but of the bread and wyne, offered partlie to the vse of the supper, partlie to the finding of the poore.*

Reply. It is wonder to see your boldnes. For the place of S. Irenei, by which you would proue this your comment, doth neither make mention of *the vse of the supper*, neither of *finding the poore*. But rather he saith, *we make offering vpp to God, &c. offering vnto hym the firstfructes of his creatures, &c. and this pure offering, the church only offereth to our maker, &c.* But where doth he saie in that place (which either should haue serued your purpose, or els not at all haue ben alleaged) that the new oblation of the new testament, and the prophesie of Malachie, of which he had spoken in the 32. Obapiter before, were to be vnderstanded of the bread and wyne, offered to the vse of the supper, and finding of the poore? we do not denie, but that the people offered bread  
and

An aunci-  
ent doctour  
foulie abu-  
sed by the  
M. of the  
defence.

and wine for such intentes, but you shold haue proued, that same to be the pure offering, which the church onlie offereth, as S. Irenei saith. Which can not possible be euer concluded, because neither the offering of the people singularlie pure, neither the Church onlie doth offer bread, wyne, and firstfructes, which the verie panyes, & that naturallie, do offer vp, against reason, ynto their false Goddes & Idolls. wherefor you haue brought S. Ierenei out of place, not to expound hymselfe, but to confound your miserable lying. And thus much for the first signification, which you make of the word *oblation*, and *sacrifice*.

Now as concerning the second, we graunt, and the church also hath taught it you, that there is a sacrifice of praier, and a sacrifice of thankes geauing. But how can you proue, that the sacrament it selfe is not also a sacrifice, that is to saie, an externall and visible signe, of our thankes geauing and praier? for not onlie *Te Deum laudamus*, or, *Agnus Dei miserere nobis*, are sacrifices of thankes geauing,

*A Replie against the false*

and humble praying, but most especiallie the holie host consecrated. And you must not by one truth take awaye an other, as, because no mā wil deny, that the prayers to God, and prayes of God vsed in the masse, are true sacrifices, to conclude therefor, that the bodie and bloud of Christ, are for vs no sacrifice. Further, where you saie, concerning the prayers and thankes geauen at the celebration of the sacrament:

*Defence  
fol. 31.*

*That the Doctours in infinite places as-  
sume, that to be the true and onlie sacrifice of  
the new testament:*

*Reply.*

It ys most false and vnreasonable. For thankes and prayers are common sacrifices vnto all religions, and all lawes, new and old, supernaturall and naturall. And then if we should speake exactlie, there is none true and pure sacrifice, but onlie that which our Satiour maketh of hym selfe, in what so euer forme, place, and maner, it pleaseth hym to be offered. For all our Iustice, considered by it selfe, without relation made vnto the holines and merites of Christ, are like the foule clothes

*Our than-  
kes & prais-  
ers are not  
the onlie  
and true  
sacrifice.*

*Esaie. 64.*

of

of women, all vncleane and polluted. And the stannes themselves being not cleane in his sight, much lesse any praiers or praises of men, if without merite they should be considered. Againe, where you drawe the matter out with more length then truth.

That the fathers called euerie good action, Defence a sacrifice, were it private or common, as so. 31.

S. Austine also signifieth: (but you tell not where) you report of them vntrulie, Reply. as S. Augustine may proue vnto you. For he saith not, that euerie good worke absolute, but euerie worke that is done to the intent we might cleaue vnto God in holy societie, is a true sacrifice. As if you should geaue an almes to one, because he is your poore frind which asketh it, and not referre the geauing of it vnto that supreme end and point, which is God hymselfe, all though the act be good morallie, yet can it not be called a sacrifice. After this you bring in Ireneus, Eusebius, Chrysostome, Austyne. but to what purpose? verelie to proue that which is not denied, that the Christians do offer vpp the sacrifices of thanks geauing, of praiers, and the re-  
mem-

Not every good worke is a sacrifice, but.

The M. of the defence occupieth himselfe in matters which are not in question.

*A Replie against the false*

*Euseb. de  
demonstr.  
Euan. li. i.*

*The M. of  
the defence  
beate dou-  
ne with his  
owne wea-  
pons.*

membrance of that great sacrifice of the  
crosse. For who denieth this vnto you?  
I tell you againe, that (to goe no further  
then the selfesame places of the Doctours  
which you recite) we offer to God most  
high, a sacrifice of praise, but also as it fo-  
loweth, we offer a ful, a sweete, and holie sa-  
crifice, after a new sort, according to the new  
testament. Yet if you meane the simple  
praises of our hart and lippes, thei are  
not worth the honor of so manie epi-  
thetons and titles, as Eusebius attribu-  
teth vnto the sacrifice of this owr tyme  
of grace. Againe, according to the same  
Eusebius, true it is, we celebrate the remem-  
brance of that great sacrifice, but yet we ta-  
ke that which foloweth, according to the  
misteries instituted by Christ bymyselfe. By  
which wordes he geaueth you to vnder-  
stand, that the matter hangeth not vpon  
your newlie deuised apprehension, by  
which we represent vnto our memorie,  
the passion and merites of the Soun of  
God, but thorough the institution of the  
misteries, which the fatihfull haue allwai-  
es honored, that remembrance of the hi-  
ghe

ghe and bloudie sacrifice, ys continued and celebrated accordinglie.

We hold furthermore, with S. Austine, *Lib. 22. de ciuit. Dei cap. 10.* that the Martirs are the mysticall body of Christ, but yet we hold also with hym, that, at the sacrifice which we offer vnto God, the Martirs in their place and order, are named. For as our Sauyor hath true bodies, one mysticall, an other naturall, so the offering of the mysticall, must not exclude the presence and offering of the naturall. Yea rather, how can the mysticall bodie be offered, except it be thorough the presence of the naturall? For the offering of ourselues, is not the offering of Christ his whole mysticall bodie, although you affirme it. And if the whole parish would ioine itselke neuer so stronglie together, how doe thei offer S. Peter, S. Paule, and all the rest of the elect and chosen? But when the naturall bodie of Christ is offered, (vnto whom, as the head, all the elect, as members, are ioyned, and not onlie thei which are departed this world, or which are in it at this present, but all thei which euer hereafter shall

*A Reple against the false*

shall be borne, vntill all the number be fullfilled) then loe and onlie then it is verified, that Christ his mysticall bodie is offered: because he the head is offered; which, as concerning God his euermlasting apointment, will, and pleasure, neuer wanteth any one part of hys perfect and full mysticall bodie. Otherwys how can the bodie be well offered without the head, which for that cause onlie is an acceptable bodie, and worthe offering, because it cleaueth vnto such an head. Againe, S. Austine in this place, although he denieth, that the priest offereth sacrifice vnto the Martirs, yet he confesseth, that the Martirs are named at our sacrifice, declaring thereby most plainelie against you, that we haue a sacrifice, which thei are not, but at which thei haue a due and conuenient commemoration.

*Chris.* Likewys againe, we saie with Chrysostome as you doe, *that we offer euery daie,*  
*be. 17. ad* *being in remembrance of his death: but we*  
*Hebr.* *add further out of the same place, that*  
*this sacrifice is one, and not many. And also,*  
*that we do not offer vppon one, to many*



vow on other, but allwaies the selfesame.  
For els, because it is offered upp in manie  
places, thei be manie Christes. Not so. But  
Christ is euerie where one, being whole both  
here and also there, one bodie. For lyke as he  
whiche is offered upp euerie where, is one bo-  
die, and not manie bodies, even so is the sa-  
crifice also one.

Therefor to conclude with S. Austine,  
true it is, that in our sacrifice, there is a *Aug. R. de*  
thanks geauing and remembrance of the bo- *side ad Po.*  
die and bloud of Christ, (but consider that  
which foloweth) that he gaue and shedd for  
vs. By which wordes he willethe you to  
vnderstand, that we haue in deede a re-  
membrance of Christ his body and bloud,  
not in respect of his reall absence from  
vs, but in respect of his painefull suffering  
for vs. You may see then by this tyme,  
that you haue proued a sacrifice of prai-  
ers, of thanks geauing, and a remem-  
brance of Christ his passion to be celebrated  
in the church, (which the scholes did tea-  
che manie hundred yeares before you or  
Luther was borne, and which we knowe  
better then you) and that you may be a-  
shamed

*A Replie against the false*

*An euill  
maner of  
reasoning  
by autho-  
ritie, nega-  
tiuelie.  
De demost.  
euang. li. i.  
Aug. lib. de  
fide ad Pet.*

shamed to haue gone so farr besides the purpose, being in deed able to disproue by no authoritie the sacrifice propitiatorie of Christ in his church, against which all your malice is. I except this argument onlie, which in deed your wisdomē doth vse more then once, when you saie: *Eu-  
sebius here maketh no mention of propitiato-  
rie sacrifice, and, S. Austyne saith not, that  
here is an offering of Christ his bodie, and  
bloud for sinnes, Ergo there are no such thin-  
ges at all.* As though that all thinges could be spoken at once, or all misteries should be straitwaies reuealed, or as though there were no difference, betwyxt not speaking of the thing, and donieing the thing. In which kind of reasoning, you cōtinue for the reste of your chapter, alleaging out of S. Cypriane, (you tell not where) & out of the Greeke canō of the Masse, that thei offered for our Ladie, and out of S. Chrysostome, that thankes were offered for the whole world, and as well for them which were before, as them which shall come after, of which you conclude, saying:

*DOCTORE*

*This*

This was their offering for the dead, and Defence,  
not a practise to pull soules out of purga- fol. 34.  
torie, for merchandise and monie, as you  
haue vsed in your priuate Masse.

This ys your practise, both in reasoning Reply.  
and in slaundering. In slaundering, be-  
cause you attribute vnto our religion, a  
selling and byeing of soules out of pur-  
gatorie for monie, which you neuer find  
to be taught or alowed of any one good  
man, and much lesse of the whole church:  
In reasoning, because you conclud, that  
not to be at all in the author, which you  
find not expressed in some place which  
pleaseth you. For (to cōtinue in the testi-  
monies which you doe bring) allthough Cyp. li. 4.  
S. Cyprian, in the .5. epistle of his fourth Ep. 5.  
boke, make mention of sacrifice for mar-  
tirs, vndoubtedlie to thanke God for thē,  
yet in his first boke and .ix. epistle, he pro- Lib. I. ep. 9  
ueth, that there is an oblation which the  
prieistes doe make for the deade, such as  
were no martirs, and he testifieth allso of  
a deprecatiō and praier which the church  
vseth in their names. For in chargeing  
the clergie, vnto which he there writeth,

K to

*A Replie against the false*

to make no oblation and praier, for the soule of one Victor, which had transgressed a canon and decree of the Bishopes, he sheweth therewithall, what the clergie would haue done, had not his cōmaundemēt staied them, and he proueth that, for some kind of such as were departed, not onlie praises and thanks, but supplications rather and praiers were offered.

Then as concerning the greeke Canon, which of them you did meane, I cold not tel, but now, by reason of M. Grindal sermon, which he made not long sence at an Englishhe funerall, of Ferdinand the Emperour, it is euident vnto me, that you meane the masse of S. Chrysostome. In which, although I can not find any oblation made for our ladie, the prophetes, or Apostles, (although that a commemoration of thanks may be offered also for them,) yet if it were true, that in one place of that greek Canon, an oblation were made for our ladie, that doth not proue, but in an other place of the same Canon, an expresse oblation and praier was made for the deade, such as were none  
yet

One truth  
must not  
be impug-  
ned by an  
other.

yet at rest. For after the consecration of the sacrament ended, he saith within a few lynes, we offer vnto the, this reasonable *Chrif. in* service, for those which slepe and rest in the *Liturg.* faith, for our fathers and our greate graund fathers, thorough the intercession of Patriarches, Prophetes, Apostels, Martirs, and all Sainctes. But especiallie, for the supplications and praiers, of the perpetuall virgin Marie mother of God, our Quene, for euer blessed, vndefiled, and most holie, Sainct Iohn the baptist, prophete and precursor, the holie and most renoumed Apostels, and the Sainct whose memorie we celebrate, and all thy Sainctes, visite vs (o God) and remember all them which sleepe in our Lord, in hope of the rysing againe vnto euerlasting life, and graunt them rest, where the light of thy countenance doth intend ouer them.

Now againe, although you alleage a true saying out of S. Chrysostome, vpon the. viij. Chapter of S. Mathew, that the priest standing at the Altar, when the sacrifice is sett furth, commaundeth the standers by, to offer vp thanks to God for the world ( in which testimonie it ys

*A Replie against the false*

Chris. bo. 3  
ad philip.

playne to see, that the sacrifice proposed is one thing, and the sacrifice of thanks an other) yet, (to lett goe this vantage) you can not denie but he in an other place saith, *It was decreed by the Apostles, not in vaine, that in the celebratiō of the venerable misteries, a memorie should be made of them, which were departed hence. They knew, that much commoditie and much profit dyd come hereof vnto them. For the whole people standing by, with lifting vpp their bandes vnto heauen, and also the companie of priestes: and the venerable sacrifice being laied out and proponed, how should we not pacifie God, in praying for them?*

Therefor it is cleare, that your argument is verie vnlearned and childish, to saie, that Chrysostome vpon the .viij. of Mathew, maketh mention onlie of thanks geating for all men which are passed, or which are to come, ergo there is no other sacrifice but thanks, to be offered for the soules departed: or els, (to declare more sensiblie the absurditie of your reason,) ergo in his thirde homelie vpon the epistle vnto the Philippians, he  
20019 11. A hath

hath no word of the Apostels tradition, that in the presence of the reuerend mysteries, praier should be made for the dead, to cause God to be mercifull vnto them. But see againe:

*S. Ambrose offered for Valentinian the Emperour then dead, and S. Ambrose doubted not of his saluation, ergo he dyd no more but thanke God for hym.* Defence.

This is your argument without reason *Reply.* and knowledge. For euerie soule, of whose saluation we need not to doubt, is not straitwaies in heauen. As S. Austine, although he doubted not but that his mother Monica, dyd yeld at her death a saued soule vnto God, of whom he testified, that she so lyued, that God was praised in her faith and maners, and that she was a mercifull woman, and forgaue all them which had trespassed againste her, and that she came euerie daie to church, and serued God before the aultar, from which she knew the holie sacrifice to be dispensed, by which the byll of debt, which was contrarie vnto vs, was put out and cancelled, Yet for all this, knowing the accompt,

K iij      which

*A Replie against the false-*

*Mat. 12.* which euerie soule shall geaue, for the least word that is spoken against the commandementes of God, and leauing a side her good deedes, for which he ioyfullie thanketh God, he praieth for his mother, that her sinnes might be forgiven, and saith, *Let no creature pull*

*Conf. lib.* her from thy protection. *Let not the lyon and*  
*9. cap. 13.* dragon put hym selfe in betweene, neither by force, nor by subtiltie: &c. Graunt, that she may be in peace with her husband, before whom and after whom she was married to no other, &c. And inspire, in to thy seruantes my brothers, and thy childerne my masters, that, as manie of them as shal reade these thinges, may remember at thy aultar, thy servant Monica with Patricius her husband.

Therefore that you maie know your folie, and lerne from hence forward to harken vnto the whole tale, before you geaue definitiue sentence, I will saie vnto you with S. Austine vnto Laurentius, *It ys not so be denied, that the soules of them*  
*In Encbiri* *which are departed, are relieved and eased by*  
*dic, ca. 110* *the deuotion of their frindes lyuing, when the*  
*sacrifice of our mediator ys offered for them,*

or



or when almeses are geaue in the church. &c.  
 and, in the end of the chapiter, he concludeth, Therefore, when the sacrifices, either of the altar, either of any kind of almes, <sup>Prayers &</sup> what so euer it be, are offered, for all such as <sup>helpes for</sup> haue departed with baptisme, they are for the dead.  
 the verie good, thanks geauing: they are propitiations, for such as are not verie euill: for the starke naught, although they are no helpe, as concerning them being now dead, yet they are cumfortes, (such as they are,) for the quicke. Vnderstand you this Englishhe? and do you marke, how one selfesame sacrifice, doth serue to render thanks by it, and to be also a propitiation for sinners, such as die not desperate? Will you beare awaie the distinctiō of three sortes of men, which S. Austine here maketh? and see by reason, that some die in such case, as not praises but praiers rather are to be made for them? doe so I praie you then. And neuer fill your papers in writings or your audience eares in preaching, with such argumentes, as are taken of authoritie of holie fathers negatiuelie, or with such com-

Note  
the sheepe  
skinner of  
heretykes.

*A Replie against the false*  
mendacio of one truth, as craftelie shall  
disgrace an other, as true. Like as manie  
use to prone, that the true fast ys in ab-  
steinyng from synn, (which no man de-  
nieth,) and inferr therevpon wylilie, that  
to absteine from corporall meates, ser-  
ueth not to any kind of reasonable fas-  
ting. Or, as some do shew by manie au-  
thorities, that Christ is to be receaued  
spirituallie by fayth, and denye therefor,  
that he ys eaten reallie, which yet is as  
true, as the other. Or lyke as you in this  
chapter, haue abused your reader, in  
prouing a sacrifice of prayers and than-  
kes geauing, and denying any oblation  
to be in the church for sinnes, which yet  
the holie fathers in theyr writinges haue  
expressed.

### The fifthe Chapter.



IN this chapter, you find fault  
with the Catholike, that he  
alleageth the place of Chri-  
stosome, other wise then it ys  
in hym. which as concerning the inter-  
pretation of Musculus, yow myght saye  
per-

perhappes, but, (I trowe,) ye should not report of him, that he reciteth the place otherwyse then it ys in S. Chrysostome, except you disproued hym by the greeke text it selfe, which you haue not. And trulie, what great reproveable diuersitie should be, in saying : *Sacrificium frustra quotidianum offerimus*, or, *frustra habetur quotidiana oblatio*, whereas both come to one end, that the dailie oblation or sacrifice ys made in vaine, I can not redelie tell, except you mislike the terme of offering, and thinke that the hauing of a daylie sacrifice, might be made without the act of offering. But goe to, for quiernes sake, we are content with Musculus interpretation, and what saie you then vnto the argument of the Catholike? The wordes of S. Chrysostome are these: *Frustrà habetur quotidiana oblatio, frustrà stamus ad altare, nemo est qui simul participet*, Our daylie sacrifice ys had in vaine, we stand at the aultar in vaine, there ys none to take part with vs. By this testimonie, to conclude shortlie, there was dailie sacrifice in S. Chrysostoms tyme, and there was not

*A Replie against the false*

daylie receiuing with the priest, ergo to haue communicantes, is not of the substance of the Catholike masse. Vnto this argument, I find, as it were fower answers for your defence, of which the first ys, that

Defence.

fol. 37.

The first  
answer to

3. Chrysost  
tomes places.

Chrysostom, to exaggerat the peoples slacknes, saith, (there ys none to be partaker) meaning they were verie few and seldome, in comparison of that their dutie was.

Do you thinke then, that euerie daie, there was one or other of the people, which dyd come to the communiō? then dyd he not stand in vaine at the Aultar, except you can proue, that in that world, such a canon was made, that there should be no communion without. iij. to receiue at it: on the other side, if in any one daie at all, there was found no one to communicate, the sacrifice being offered euerie daie, it was celebrated some tymes without comunicants. For, it is not materiall vnto vs, whether the people receited, some at Easter, some at tweluetide, and other some more ofter, but whether as the oblation was daylie, that so the recei-

ceining appropriated (as you thinke) vn-  
 to it, should haue ben dailie. And all the  
 authorities which you bring of S. Am-  
 brose, Austine, Chrysostome, and *Conci-  
 lium Eliberinum*, to proue that the peo-  
 ple dyd communicate more then once in  
 the yeare, and that greate fault was found  
 with manies slacknes in that behalfe: as  
 thei do make directly against hym, which  
 would mainteine the opinion, that the  
 people neuer receiued but at Easter, so  
 thei confirme rather our cōclusion, which  
 is, that communicantes are not necessa-  
 rie at euery tyme of masse to be celebra-  
 ted. For, whereas the Bishopes or Syno-  
 des, as you confesse, apointed and char-  
 ged the Christians to receiue once, twyse,  
 thryse, or fowre tymes in the yeare, and  
 whereas the councell called *Eliberinum*,  
 decreed that all the faithfull should com-  
 municate, at the least, thrise in the yeare,  
 it may be verie well gathered hereof, that  
 there was no daylie receating with the  
 priest. Because the councell, in charging  
 them to receiue thrise at the least, shew-  
 eth thereby consequētie, that thei came

The M. of  
 the defence  
 speaketh  
 out of his  
 purpose, to  
 the Catho-  
 likes com-  
 moditie.

*A Replie against the false -*

*Amb. li. 4.  
de Sacra.*

not so oft, as thrise in the yeare. And S. Ambrose, in that he reproueth the custome in the East partes, of receiuing no more then once a yeare, he proueth therein vnto you, necessarilie, that there was such a custome. Wherfor, to graunt vnto you, that S. Chrysostome, in saying *there is none to communicate*, vseth a certen exaggeration, and meaneth that there are verie few and seldome which communicate, yet the sacrifice being dailie, he offered and receaued some tymes without communicants. For although a few might haue come dailie, and so haue made vp a communion, yet when S. Chrysostome meaneth, (after your comment vpon hym) that they came seldome allso, there were vndoubtedlie some vacant daies betwene, in which the dailie sacrifice was offered, and yet none dyd communicate with the priest.

*the second  
answer.*

But let vs come to your second answer, in which you saie, that although this place dyd proue, that none of the common people would communicate, (wherevpon we haue concluded, that the priest receiued

ued alone, for any cummyng of theirs) yet, saie you to vs:

*Ye can not, by this testimonie, declare, that none of the ministers and clergie receiued with hym, being Bisshope there. &c. for the maner was not then, as you do vse it now. &c. but all the ministers and clergie dyd communicate togeather with the Bisshope, or chiefe minister that celebrated.*

You speake herein verie reasonable, Reply.  
that the Bisshope hymselfe celebrating, had (according vnto the manner of that tyme) not all the cleargie; I beleue, but allwaies some of them to communicate with hym. And lykewyse in Cathedrall and principall churches, it is verie credible, that some of the clergie dyd receaue with the chiefe minister. Such was the order then, and manner in the church. But how can you proue, that the Bisshope hymselfe, celebrated euerie daie, solempnlie? or that he said masse allwaies in a greate or Cathedrall church, with his priestes, archedeacōs, deacons, and other officers, about hym? Or that there were no small and litle parishe churches, oratories, chappells, and such like, in that world

*A Replie against the false.*

world, whiche one priest and a clark might haue serued well inough, without more cumpanie of the clergie? Then also, if the populous cities of Antioche or Constantinople, (in which S. Chrysostome, dyd bestowe the most of his life and lernyng,) had either but one Cathedrall church, (which is as conuenient and reasonable, as one citie to haue one Bishope,) or if they had a number of faire and greate churches, and them all furnished, with priestes, archdeacons, deacons, subdeacons, readers, singers, exorcistes, and other officers pertainyng to the clergie: yet, that the clergie and ministers, dyd euerie daie receiue with the priest at the aultar, (as we graunt that somtymes they dyd so in deede,) or that the sacrifice went not forward, except some communicantes were prepared, (which properlye is our question,) I denie it flattlie vnto you, vntill you can proue the contrarie. For I see no vrgēt cause, why I might not thinke, that the clergie also of that tyme, was slacke in the dailie cummyng to the communion, and that thei hauyng  
one



one to exequute and to offer the dailie sacrifice, for the rest, cōcended them selues, with communicating in praier onlie and spirituall eating, and not in the Sacramentall receiuing. Especiallie if it be considered, how vehementlie S. Chrysostome noteth and reproveth his clergie, for laughing not onlie abroad with goodmerie felowes, but allso in the church itself, at the tyme of praier. Against whom Chr. bo. 13  
Epist. ad  
Hebr. among other strange argumēts, and well worth deepe consideration, this ys one, that he saith, *The priest of God doth stand offering vp the praiers of all, and thou dost laugh, and he trulie doth tremble in offering praiers for the, and thou settest light by the matter.* By which, it is credible, that not only the people, who canons had need to cōstraine to come thrise a yeare to receiue their maker, did suffer the priest to receive alone, but that allso in the clergie, there was such lacke of consideration (as it ys in manie Catholikes now, whose faith is stedfast inough) that thei were not in hast to accompanie dailie the priests which celebrated, nor glad to make them  
sel-

felues readie to communicate with him,  
 but talked or laughed (the more pyrie) to  
 geather, thinking perchaunse that all will  
 be well inough, because the priest, in all  
 their names, offereth a most acceptrable  
 sacrifice for thē. The which fault, I would  
 it were not among the Catholikes, and  
 that thei would keepe themselves as at-  
 tent and deuoute, when thei heare masse  
 onlie, mynding not to communicate  
 sacramentallie, as the truth is, that their  
 part is in the oblatiō, and remember that  
 not onlie the priest must behaue hymself  
 reuerentlie, but all the clergie and laietie  
 present, though thei stand neuer so farr  
 from the aultar. Therefor, as we will not  
 stryue against you in this one poynt, that  
 the ministers receiued with the Bishope  
 or chiefe priest, so we bydd you to pro-  
 ue it, that allwaies the ministers dyd cō-  
 municate, when the daylie sacrifice was  
 offered. Which, because you thought (as  
 I gesse) that it shold be ouer hard for you,  
 therefor you inuent a third shift, for your  
 defence, which is this:

*Defence.*  
*fo. 38.*

*But if I should flatlie denie, that the minister*

receaued, when none of the people were partakers; how could you proue it, by this place or shift.

A third  
answer  
or shift.

This is your third answer to S. Chrysostome. As who should saie, if I can not proue, first, that the people dyd communicate with the priestes, or secondly, that the clergie did allwaies communicate, yet thirdlye will I answer, that the priest at the aultar dyd not receaue, when he saw that none wold come and eate with him. And here, you require our proufe against our saying: vnto which I answer, that because the oblation and sacrifice was daile, therefor it was offered and taken of the priest, allthough none were prepared to receaue with hym. But you are not pleased with this, and therefor you interpret S. Chrysostome, that

Reply.

He named it oblationem, either for that it was done in remembrance of Christs sacrifice, or for the offering vp of the bread and wyne, to the celebration of the Lords supper.

Defence.  
fol. 38.

Well Syr, first of all, what vnderstand you by that, which, you saie, was doone, in remembrance of Christs sacrifice? Can, you vnderstand any other thing but the ta-

Reply.

L

king

*A Replie against the false-*

king and blessing and breaking of bread? for in doing these thinges, we folow Christs example, and remember his passion. Yf then, according vnto your first sense of this terme, *oblation*, you graunt, that, *without anie to cōmunicate*, the priest alone dyd offer, ergo you graunt as much as we require, that the priest dyd take, blesse, and breake, in remembrance of Christs sacrifice.

*The M. of  
the defence  
put to the  
foile on both  
the sides.*

But on the other side, if you take the word, *oblatio*, for the offering vp of bread and wine for the prouision of the Lords supper, that was not the priests offering, of whiche S. Chrysostome speaketh, but it was the offering of the people. And according vnto this your sense, S. Chrysostome could not saie, that there was none to communicate, because the good people, which offered the bread and wine towards the supper of the Lords, were in that point, not onlie communicantes, but allso chiefe ministers and doers. Or, at the least, the priestes and poore folke, which were susteined by such oblations, were neuer so euill taught, that  
they

they would not remember their dailie bread, or so wel fedd otherwyse, that they needed not to care for the welthiers almes, and make S. Chrysostome to complaine vpon it, that there is no bodie to communicate. And further more, none of these. ij. kindes of oblations, of which you now speake, were in vaine or fruitlesse vnto the people, but as concerning the oblation which S. Chrysostome meaneth, his wordes be plaine, *that the dailie oblation ys in vaine offered*. Allso, if these wordes, (*dailie oblation and sacrifice*,) by putting the case that none at all dyd receaue, are to be vnderstanded for that which is done in remembrance of Christs passion, or for the offering vp of bread and wine to the celebration of the Lords supper, you leaue (I do trust) a more excellent sense of these wordes (*dailie oblation*,) for that tyme and place, *when the people doe communicate with the priest*. For if you doe not, then is the oblation all one, whether some or none do receaue: and if you doe, then must you tell vs of one waie more, of taking this word ob-

*A Replie against the false*

lation, then you haue yet vttered. Again  
if a man will consider how royallie, and  
bo. 3. ad yet trulie, S. Chrysostome in the forsaide  
Ephes. homelie, speaketh of this dailie sacrifice,

Consider calling it *an oblatiō, at which the verie An-*  
how reue- gells doe tremble, and warning the people  
rentlie we to thinke well vpon it; *how the kings ta-*  
shold beha- ble standeth there, *that, the Angels are way-*  
ue our sel- ring, and seruing at it, *that, the king hymself*  
ues in the presence of *is present, that, Christ the lambe of God is*  
the sacra- offered vp: further, if one should marke  
ment.

wel, but those externall preparations, of  
which he there speaketh, as, the drawing  
a syde of curteines, the making cleane of  
the table, the setting down of patins with  
all reuerence and diligence, can he thin-  
ke that S. Chrysostome dyd meane, *by dai-*  
*lie sacrifice*; no more but a remembrance  
(you doe not tell what) of the sacrifice  
which Christ made vpon the crosse, or els  
the onlie offering vp of bread and wyne  
towardses the mainteaining of the Lords  
supper? But let vs goe further. Yf you be  
so cunnyng, in expounding of (oblation)  
against the mind of the author, and besi-  
des all colour of reason, make an end of  
your

your comment, and tell vs what Chrysostome meaneth by *quotidiana*, dailie?

He calleth it *Quotidianam*, to the imitation Defence  
of the sacrifice of the old lawe. fol. 38.

May one then imitate the old law in speaking? he may doe it vndoubtedlie. Yet Reply.  
you, fo. 33. of your defence, do make that odious, by an vnreuerent and suspitious manner of vttering it, which in itselfe is honest and lawfull, and which your selfe do vse at this present. For to saie, *Quotidianam*, and daylie sacrifice to be so called, to the imitation of the sacrifice of the old law, it soundeth well and tolerable, and your selfe do take S. Chrysostome an that sense to no dispraise or contempt of hym. Yet when the Catholikes now a daies, call their misteries by the name of sacrifice, you will not saie, that they haue taken that manner of speaking out of the old law, (for that soundeth to no reproche) but of the Iewish priests, as who should gather a suspicion of Iewishnes vpon vs. It is worth the noting, because it is worth the amending. But to S. Chrysostome his *Quotidianam*, what

*A Replie against the false-  
answer you?*

*Defence.* He calleth it *Quotidianam*. &c. not because  
it was done euery daie, without intermission.

*Reply.* How then doth it imitate the old law,  
which had dailie offering? or how can it  
be called *Quotidiana*, which is *dailie*? The

*Nu. 28.* dailie sacrifice of the old law, was. ij. lam-  
bes of one yere, without spott, which God  
apoynted to be offered vp in sacrifice, e-  
uerie morning and euening, for euer, and

*the incon-  
stancie of  
the M. of  
the desen.*

thei made the *quotidianum*, the *iuge*, and  
the dailie sacrifice of the Iewes. You saie  
therefor, and vnfaie. First, that the sacri-  
fice, which S. Chrysostome calleth *Quori-  
dianam*, is so termed, to the imitation of  
the Iewes, whose dailie, and speciallie all-  
so dailie sacrifice is comaunded by God  
to be allwaies continued, and then you  
tell vs, that it was not done euerie daie  
without intermission, which is in effect to  
saie, that it is not called *quotidian* to the  
imitation of the Iewes. Yet lett vs hea-  
re further:

*Defence.* He calleth it *Quotidianam*, not because it  
*fol. 38.* was done euery daye, but for that it was of-  
tentymes celebrated, that is, so often as the  
people



people assembled together to the church or common place of prayers etc. at which tymes, be allwaies had, either some of the people, or the residue of the ministers and clergie, to communicate with bym.

Marke here, gentle Reader, the foliſh Reply. hardines of this M. of defence, and consider by this one example, how wickedly the lerned and holy doctours are abused. Dyd the seruice then of the church, depend vpon the cummyng of the people? or dyd some one or other allwaies receaue, when the dayly oblation was offered? where should we seeke more better for the truth of this question, then in Saint Chrysostome hys owne masse and workes? for as concerning the daylie saying of masse in the latin church, it ys plainly concluded by the testimonie of S. Austine, which reporteth of hys mother, that she serued and honored God at hys altar *nullius diei pratermissione*, without letting one day passe. But let vs be contented with that which S. Chrysostome alone shall geaue vs. It appeareth then in hys masse, that they had for euerie ferie

Conf. li. 9.  
cap. 13.

*A Replie against the false*

in the weeke, a certen song in the prayse  
**Christ.** of our ladie, S. Michel, S. Iohn the Bap-  
**in Liturg.** tist, and other, which they vsed immedi-  
ately after the Ghospell, and called it *apo-  
liticion*. Further it appeareth, that they  
dyd not first aske among the people who

*That the  
sacrifice of  
the church  
was dailie  
in deed, &  
not dailie,  
that is to  
saie often.*

were disposed to receiue, and vppon the  
answer geauen, frame the matter to a cō-  
munion, but first of all they went to the  
consecration, and after that the oblation  
was finished, and the priest with such a-  
bout hym as would, had receyued, then  
dydd the Deacon turne hymselfe to the  
people, and saie, *Come you neere in the fea-  
re of God*. Which is confirmed by Sainct  
Chrysostome againe, in hys Homelies v-  
pon the Epistle vnto the Hebreus, where  
he sayeth, that the Deacon cryeth out,  
and calleth vnto the people with these  
wordes, *sancta sanctus*, which ys, *these ho-  
lie thinges are for the holie*, not before the  
priest doth consecrate, but, *hanc emittit  
vocem postq̃ sacrificiū perficitur*, he speaketh  
this word after the sacrifice is thoroughly en-  
ded. Wherfor as the offering of the sacri-  
fice did not then hang vncertainly vpo the  
cum-

cummyng or going of the people, so, it ys vnreasonablie and vnlearnedlie spoken, that the daylie sacrifice had that name, not because of the daily celebration, but because of the seldome vsing of it, when the people dyd gather themselues vnto the churche. Furthermore, yf for your pleasure sake, (*Quotidiana*) when we talke of oblation, doth not signifie *daile*, what will you saie vnto *singulos dies*, *euery daie*: by which we shal better perceaue the disease of your quotidian. *Nónne per singulos dies offerimus?* sayeth Chrysostome, *bo. 17. ad Hebr.* Doe we not offer vpp daie by daie? how can so expresse mention of offering daye by daye, be interpreted of you, (without a manifest lie) to signifie a sacrifice celebrated, not daylie, but oftentimes? you haue readen also, (yf you remember it,) that the greeke church in the lent season dyd not celebrate but vppō saturdaye only and Sunday, vsing for the rest of the weeke, those hostes which were consecrated before. And what other thing ys this speciall obseruation of theirs, in the lent, but a manifest argumēt that all the yere

Concil.  
Const. 6.  
can. 52.

● *A Replie against the false-*

before and after, they vsed daylie consecration? Therefor trulie Syr, you were to hardie in venturing vpon so strainge and vntrue interpretation of quotidian sacrifice, especiallie whereas in so doing you are come within daunger of much folie. For whereas by dryuing of your dailie oblation vnto seldome, you would seeme to gather cumpany for euery such seldome oblation, you forget the Sundaies and manie feastes of our blessed Ladie, Apostels, and Martirs, which in the primitiue church were deuoutlie obserued, by fasting, watching, lying on the ground, and praying, vnto all which, the people resorting, if thei dyd receaue at them all, then make you S. Chrysostome, yea and S. Ambrose, S. Austine, and the councell named *Elibertinum*, verie forgetfull and hastie, which either reprovued the people, because thei dyd communicate onlie at Easter, or at some one or two feastes more in the yere, either provided against their slacknes, that thei should receaue at the least thrise a yere. Whereas, (after your saying) there failed no such daie, in which  
the

the people assembled together for praier  
sake, but that ordinarilie communicants  
were readie to go vp and receiue with the  
priest. Which yet is so vnlikelie, (that, I  
meane, at euerie holydaie, the cummyng  
together of the people, dyd allwaies ser-  
ue to haue cōmunicants) that you maie  
well doubt, whether the best among the  
people dyd receaue at the verie principall  
feastes and solemnities. For, by S. Chri-  
stostome hymselfe it appeareth, that the  
end of his vehemēt calling vpon the peo-  
ple, was not, to haue them in all hast to  
cōmunicate, but to make them prouyde  
for cleanes of lyffe and conscience, that  
thei might safelie and profitablie cōmu-  
nicate. For, sayeth he, *we doe alowe, neither* Hom. 17.  
*those which receaue once, nor those which of-* ad Hebr.  
*ten, nor those which seldome, but those which*  
*come with a pure conscience.* And the pre-  
paration which thei were bydd to make,  
was of such reuerent manner, that euen  
the honest married men should abstaine  
from the cumpanie of their lawfull wiues,  
certain daies before thei receaued, as it is  
manifest by a decree of *Concilium Eliber-*  
*tinum,*

*A Replie against the false -*

*Ser. 2. do. tinum,*  
*10. post tri*  
*mitatem,*

and by S. Austyne in his sermons vnto the people. What would S. Austine the, or the fathers of the primitiue church haue thought of your married priestes, which within an houre, two, or three, after thei are departed frō their paramours, doe come vnto the cōmunion table with heades full of wordlie cares and nightes fantasies, and there dare to call for the people, and presse them, (if thei come not) with the institution of Christ, and Paule the first vnto the Corinthians the .xj. chapter? Whereas, if there were any reuerence or regard of Christ, in this new law of yours, the example should neuer be suffered, by which his speciall ministers might be prouoked vnto carnalitie. For if laie men, before thei communicated, were cōmaunded to absteine from their lawfull wyues, what doth a minister, a mā of God, and quicke of the sprite, with an vnlawfull woman or yokefelow, which shold exhort others to the right and worthe manner of receiuing? And againe, if such cleanes was required in them, whose life was occupied in worldlie busines

fines and labor, how could thei receaue dailie, which could not be readie dailie? And yet the dailie seruice of the church failed not, because that peculiar and proper ministers were found to intend vpon it, and the sacrifice depended not vpon the cummyng of the laitie, because it is a principall and singular part, of the clergies dutie.

*But thus, you saye, ys dallying, to stand vpon the proper signification of the word, quotidianum. As though it were in you, true dealing, to bring by your exaggeration a quartan to a quotidian, or by your extenuation a quotidian to a quartan, as to saie, that the sacrifice is named, dailie, in respect of the peoples receauing, which perchaunse was but quarterlie, or to denie that the sacrifice was dailie, because the people were not readie but at principall and quarterlie feastes of the yeare. And herein, to greue vs againe, you presse vs with the word frustra, in vayne, yet you doe it so manerlie, that although much wrong be done therein vnto vs, we should not, for al that, be iustlie or greatlie*

*A Replie against the false-*

lie offended with you. For if we wil geaue ouer the hold, which we haue in the word *quotidianum*, then will you allso, let goe the word *frustra*, but if we wil defend (as the wordes literallie do sound,) that by S. Chrysostomes testimonie, the sacrifice in his tyme was daily, then saie you.

**Defence.** *Then must you geaue me leaue, as extreme-*  
*fo. 38. lie to vrge these .ij. sillabes frustra. in vaine*  
*is our oblatiō, in vaine is our sacrificing, &c.*  
*because it ys done without companie to re-*  
*ceiue with vs.*

**Reply.** It lyeth not in vs, to geaue you leaue to make a lie. and if the place it selfe will admitt your interpretation, you are not so shamefast, as to spare your aduantage, for reuerence of the church your mother.

**How faine** But, whether you can haue any vantage  
**the M. of** in the extreme vrgyng of these .ij. sillabes  
**the defence** *frustra*, it ys not in vayne to cōsider. First,  
**would be** we saye with S. Chrysostom, that the ob-  
**at one, or** lation was daile, and we take the worde  
**diuide sta-** *daylye*, in his proper signification. Then,  
**ker?** (say you) *I will vse the worde frustra, and*  
*I will saye, that the daylye oblation was had*  
*in vayne.* There is no reason to lett, that  
 you



you shold not vse it. For we both doe see  
 that it is plaine, in S. Chrysostome, *frustra  
 habetur quotidiana oblatio: the daylie sacrifici  
 ce is had in vayne*. And as we require, that  
 (*Quotidiana*) be takē in his proper signi-  
 ficatiō of *daily*, so do we graunt vnto you  
 that you shall vse the worde *frustra* in his  
 most proper signification, neither do we  
 cōtrarye you in it, but that *frustra* in this  
 place, is taken for vayne. Therfor, you  
 can vrge the worde *frustra* no more ex-  
 tremely then we doe, except you can ma-  
 ke worse of it then vayne. Yea, (say you  
 further) *it was done in vayne, because it  
 was done without cumpny*, but we thinke  
 rather it was in vayne, as concerning the  
 priest his looking for the people. And so  
 it appeareth that you doe not hurt vs in  
 alleagyng of (*frustra*), which we take in  
 the proper signification of it as well as  
 you, but our stryuing must now be vpon  
 the referring of that worde, vnto the peo-  
 ples receauing, or vnto the offering of the  
 sacrifice. And further, it appeareth, as we  
 doe vrge the worde *Quotidiana*, that you  
 doe not so vrge the worde *frustra*, (as you  
 asked

*A Replie against the false-*

asked leaue to do) but quyte leauing the signification of the worde, (as vpon the which we do not disagree) you runne vnto the constrewyng of the worde. And if we will haue the oblation to be daylye, you will haue it so vnderstanded, that, by Sainēt Chrifostome his owne wordes, it should seeme to be done in vayne, because it was done without cumpany, which how well it may follow, I require but indifferent iudgement. For if it were (acordyng to your thinking) done in vayne, whē the people did not receiue: ergo yet it was done. In vayne, you say. Be it so, for a while. But yet it was done. For of that which is not done at all, you can not say any thing, the one way or the other, to the prayse or disprayse of the doing. Now, if the sacrifice were offered in vayne, when no cōmunicantes were readye, doe you make such a trifle of Sainēt Chrifostome, that he wolde do any thing which he was perswaded, should be in vayne? And if he did thinke, that all was to no purpose, which he did in the sacrificyng, except the people did cōmunicate: wolde

wolde he not first of all, haue ben assured to haue communicantes, before he wold enter vnto the act of offering? And in so hygh matters, wolde he haue entred in to the celebratiō of masse, of which he could not presentlye tell, whether he should say it in vayne or no? Nay, the church of England yet is more wyser then so. For, lest their paynes should be lost, in the Lordes supper, the ministers must be warned before hand, yf any will communicate, that (according vnto your interpretatiō) the oblation be not in vayne, if they shall haue no cumpany to receiue with them. And yet, your wisdom, to proue that our dayly oblation, which we gather owte of S. Chrysostome, should not be as we vnderstand it, doth bring S. Chrysostomes saying vnto such a sense, which doth not become any cōmon witt and vnderstanding. For by you S. Chrysostome might haue this meaning: Here good people, I haue stode all this while at the aulter, and haue prayed for all states, and haue consecrated the sacrament of the Lordes body, which you should receaue with than

*A Replie against the false-*

kes geauing: and now I perceiue, all that I haue done, is in vayne, because there is none to receiue with me. But, phye vpon such a sense, in that lerned and godly harte of Chrysostome. For we might say vnto hym: Syr, you which do make so greate pryce of the misteryes, why did you goe vnto them, before you were sure to make a fructfull end of them? why did you not send your Deacon, to know how many would receiue with you, lest you might procede further in vayne, whē you should in the end lacke communicantes? And if you were perswaded, that you did receiue in vayne, except some cōmunicated with you, whi wolde you receiue at all? or how doe you, but receiue that to your owne cōdemnation, in which you doe not followe the institution of Christ, and take cumpany with you? This, with much more, mighte be iustely sayed against Sainct Chrysostome, if the dayly sacrifice, which we reade so playnelye in hym, could be thowght of hym to be done in vayne, yf none did communicate, as you full clerkelye doe vrge the two syllabes *frustra*.

Then

Then besides this, I answer, that how so euer you will take the worde sacrifice, although none, either of the clergy or layetie, wolde communicate with the priest, yet the act of sacrificyng can not possibly be therfor vayne, because there lacketh company to receiue. For, yf you vnderstande by *dayly oblation*, either dayly almes, or dayly prayes and thanks, or dayly remembrance of Christes passion, or the very bodye and bloude of our Sauior, what one of all these are vayne, only because the people do not communicate? Therefore in grawnting vnto vs, (which you can not deny) but that the oblation was daylye, how can you vse the worde *frustra*, to proue (as it were by S. Chrysostomes owne meaning) that it was to no purpose, when the people did not receiue? Whereas euery kynde of Christian mens oblation, ys good and acceptable in it self, by reason, either of the good will with which it is offered, or the pryce and purenes of the thing which is offered, as in the example, of the body and bloud of Christ. Who, but vn sensible, can thinke

*A Replie against the false.*

that S. Chrysostome dyd iudge, at the end  
of his masse, when company did not co-  
me to receiue, that all his supplications  
and prayers, which he had made before  
with all his harte and power, for the quicke  
and the deade, and all his prayfinges of  
God in the memorye of his Sayntes, and  
all his prayers vnto Christ in the sacra-  
ment, that he might not receiue hym to  
his condemnation, which sitteth at the  
ryght hand of God his father in heaven,  
and yet was ther inuifibly present before  
him: who (say I) can thinke, that S. Chri-  
stostome did conclude all those thinges to  
haue ben done in vayne, because the peo-  
ple did not receiue? How then? Yf the  
people doe receiue, are all thinges strait-  
wayes trymlye wrought? Ergo it is the  
peoples wyll, which geaueth strength vn-  
to the sacramentes, and not the institu-  
tion of Christ. And the consecration ys  
perfyted, not by the allmightynes of the  
worde (as S. Cypriane sayeth), nor by the-  
se wordes of our Lorde, *This is my body,*  
(as S. Ambrose witnesseth), but by the  
cumming of the people to receiue, at the  
end

Cypri.  
de cena  
Domini.  
Amb. li.  
4. de Sa.

end of seruyce. For as I haue shewed before, after that the priest had receiued, and had fully ended his office in offering, the were the people called, and then were they serued without the chauncell, in a place meeter for them. Now, these thinges not with standing, you be so vayne in your two syllabes *frustra*, that althowgh at the begynnyng you asked leaue to vse them, and toke leaue also to doe it, conditionallye, yf we wolde abyde by it, that the worde *Quotidianum* signifyeth dayly, and not seldome, yet in further reasonyng you doe so farr passe your owne self in knowledge, that you affirme absolutelye, that these wordes, (*the dayly oblation is had in vayne*) declare playnelye S. Chrysostomes mynde, that he thought it to be of the substance of the sacrament, that a number should be partakers of it. As who should say, that in the thirde Hom. vpon the Epistle to the Epheſians, he had spoken against sole receiuing, and not rather signified vnto them, that he labored, not vpon their dayly cummyng, but onlie their deuoute and worthy cummyng. For,

Liturgie  
Chrys.

*A Replie against the false*

*Chr. bo. 3. after he had sayd: we stande at the aulter in  
ad Ephef. vayne, there is no bodye so communicate:*

least the people should thinke, as you doe now, that their receiuing parteyned to the substance of the sacramēt, he addeth: *I speake not these thinges, because ye should simplelie communicate, but that you should make your selves worthye.* Doe we then deny, that the dayly sacrifice was done in vayne? No. But we vnderstande it, how it was done in vayne. Not in respect of the sacrifice it self, but in respect of the people, for whom the meate was readye, and for whom preparance was made, but they wolde not come vnto it. As in an other place, speaking agaynste certayne, which did not consider and beare awaye the textes of scripture, which were readen in the church twyse or thryse in the weeke, the reader allwaies telling them the name and place of the Prophet which was then in hande: *Therefore (sayeth he)*

*Chr. bo. 9. they ought to be more clearer vnto you, and  
ad Heb. 5. you ought to knowe not onlie the texts, but the  
causes also, of the thinges which are wry-  
ten, and his name which wrote them. But all*



is in vayne, and without fruct. Yet he meant not absolutely, that all the labor of the reader was in vayne, nor that all the hearers were fructlesse, (of which he excepteth a few in that very place) but that as concerning the peoples common profytt, which was intended in those lessons, all was vayne and fructlesse. Which being so reasonable, and so conuenient a sense, it is wonder that you would not see it, but follow rather your owne inuention, and lose the meaning of S. Chrysostome. And trulye no greate meruell, yf you mistake an other mans mynd, whereas in your owne inuentions you may be proued so forgetfull. For in this last end of your fifth chapter, you conclude playnelie, that S. Chrysostome vnderstandeth, the oblation to be vayne, which hath no company to receiue at it: and that company is taken of hym, to be of the substance of the sacrament: to which purpose you alleage, that who so euer is not partaker of the mysteries, doth impudentlie and wickedlye, to stand there by in presence. Well Syr, if you call this vayne, how doth S.

*A Replie against the false*

Chrisostome saie trulye, that the oblation is had in vayne? For now you call it  
the M. of vayne, because of lacke of cumpany, and  
the defen by your answers in this chapter before,  
ce is ouer you proued that he neuer lacked cum-  
cast in his pany. How can you make these your two  
owne turnyng. deuyses to agree togeather? Our daylie sa-  
crifice, sayeth S. Chrisostome, is had in  
vayne. He meaneth (say you) that he had  
no cumpany, the hauing of which being a sub-  
stanciall poynt, ergo that must be in vayne,  
which was done without it. But (say I now  
against you) S. Chrisostome dyd neuer  
lacke cumpany, when he receaued, ergo  
it is not trulye sayed of hym, that the ob-  
lation was in vayne. Either he then, so  
good a Bishopp, lyeth, which so sayeth  
that the oblation was in vayne: or you do  
lye, in the interpreting of hym, and ma-  
king hym to haue such a sence of this wor-  
de *vayne*, as destroyeth a certayne other  
veritie, as you do make it. But how proue  
I, that he neuer receiued alone? Trulye  
not by my owne knowledge, but by your  
answers. For, your second answer, vnto  
the Catholikes obiection, was, that in S.  
Chri-

Chrysostomes tyme, the clergie did all-  
 wayes receiue with the Bishope, or cheife  
 minstre. And this you promised to proue  
 more largely hereafter. But the better  
 you proue it hereafter, the worse it is for  
 you in this present place. You sayd a-  
 gayne, that *daylye* was taken for, often,  
 and that at those tymes, in which the peo-  
 ple did not daylye, but often come, he all-  
 wayes had either some of the people, or  
 the residew of the ministres and clergie,  
 to communicate with hym. So then, by  
 these your owne conclusions, I proue,  
 that the priest did, at that tyme, neuer re-  
 ceauue alone. How haue you then now so  
 forgotten your selfe, in this end of your  
 chapiter, that you make S. Chrysostome  
 to saye, that none doth communicate with  
 hym, and that the oblation is therfor in  
 vayne? whereas at the begynning of this  
 chapiter, you would haue it cleere and e-  
 uident, that the priest neuer lacked cum-  
 pany to communicate with hym solem-  
 plye. Syr, I confesse playnely, we shall be  
 ouercummed, if we stryue long with you,  
 or if we can not be ouercummed, because

*A Replie against the false*

sayth doth not referr herselfe, vnto the  
euent of disputations, yet we shall be (I  
trow) confounded, because we can not  
tell where to haue you. For, when we  
thinke, that vpon the sight of S. Christo-  
stomes wordes, which we haue so much  
spoken of, you would saye, that we had at  
the least some colour of argumēt for sole  
receauyng, you make shift by and by, with  
all the learning that you haue, to proue  
that ther was allwayes some cumpany or  
of clergie, or of layetie, to receiue with  
the Bishop, or cheife minister. And when  
we thinke to fynde you standing in that  
cōdusion, and draw neerer vnto you, strait  
wayes you fall besides your self, and runne  
in to a contrarie corner, where you fight  
against your owne saying, and proue, that  
although there were oblation and sacri-  
fice daylye, which, by force of the worde  
*Quotidianum*, you could not denye vnto  
vs, yet that graunted, none receiued with  
the priest, (say you) and therefore it was  
*frustra*. Wherefore (good Syr) take the  
counsell vnto your selfe, which you doe  
geaue vnto vs, and yse not to ground do.

Arines

strines vpon the coniecture of a few syllables: and (with further counsell vnto you) beware that you geaue not your aduersary so much, that you make your owne case the worse: as to permitt vs to enioye *Quotidianum*, in his proper sense, by which we proued daily sacrifice, and then to labor to proue that it was in vayne, because of lacke of cūpany, as thowgh you had not concluded before, that no oblation was without cūpany. Which to tell you of, allthough it be a litle disauantage vnto vs, yet it is recovered an other way by hauing of a reasonable and playne dealing aduersarye.

### The fyxt Chapter.

**T**hat which is not evidently determined in scripture (saith the Catholyke vpon his aduersaries graunting, of this vayne principle) ought to stand as indifferent.

But the necessitie of cūpanye to receyue with the priest, ys no where determined:

Ergo it ought to remayne indifferent.

In denyng and controlling the partes  
of

*A Replie against the false-*

of this argument, the Master of the Defence, doth bestow his syxt chapiter. And first he denyeth the second proposition, afterwarde he cometh to the declaration of the first, in which parte, he casteth in, betweene so many new deuises and conclusions, that we haue to abhorre them, which are not of the auncient religion. Let vs folow the same wayes which he taketh, and lett vs defende the Catholike his argument, in that selfe same order, by which he doth impugne yt.

Goe to then Syr, what myslyketh you in our argument?

**Defence.** *Your second proposition ys not trew. For I*  
**fol. 41.** *saie, that it is determyned in Christ his institution. In luke he sayeth, Take this, and diuide it among you.*

**Reply.** Ys this your text, by which you will conclude, that the priest must haue of necessitie cumpanye to receyue with hym?

**Luc. 22.** Christ, you know, spake then to his Apostles onely, he spake nothing of the people to receyue with them. *Take* (saith he) *and diuide this among you*, and not, (as you would sayne haue it to be,) take you

you and diuide it emong other . For as concerning other,whom afterwarde they should haue the gouernment of, he left it vnto their wisedome, to geaue it or denye it, as they should see it expedient. Except you thinke, that the priest, for diuers considerations, might not kepe back the Sacrament from some, which would receyue with hym. whiche yet, (if they would be ruled by you, ) being repelled, might aunswer the priest agayne, and stoutly saye, that it is of the substance of the Sacrament, that it should be diuided, and therefor that they haue great wrong done vnto them, except they maye be admitted. And they might trulye alleage, that Christ gaue the Sacrament vnto Iudas the traytor, which without controlling did receyue it, bycause of Christ his institution, *Take and diuide emong you.* But, as all the Christians generallye, can not by vertue of these wordes, (*diuide emong you*) challenge their part in the communion, yf the priest should thinke them vnworthye, euen so, neyther Christ had this meaning in them, that they should be

*A Replie against the false*

be as a necessarie commaundement to charge therby his priestes, allwayes to diuide and distribute his sacrament, but for that present cumpanye of his most dearest Apostles, he said, *Take and diuide it among you.* How then? Maye not the sacrament be diuided among the people? Yes trulye. But that it should be diuided among the people, such necessitie is not gathered out of, *Take ye, and diuide it among you.* But saye you

**Defence.** *How can it be taken at the minister his handes, and diuided or distributed among them, vnlesse there be a cumpanye?*

**Reply.** But what talke you, of, *to be taken at the minister his handes*, as though that S. Luke did make thereof any signification? He telleth vs, that Christ our Sauyor saide vnto his Apostles, *Take this*: but he maketh no worde at all, of taking at the minister his handes. But, this would serue well your purpose, if that when Christ said distinctely vnto his twelue, *Take this*, you could perswade the rude, that he spake vnto the people, and commaunded them to take his sacrament at the minister his handes.

Then



Then further, where you aske, how it can be distributed among them, except there be a companye? For whom you do speake, I can not redely tell. For if you meane the Apostles, there was a good company of them, to take that which was distributed: and if you meane the people, I wonder whye you call them vnto this matter, the Euangelistes speaking of the Apostles onely. You alleage the text of the scripture: goe not then, I praye you, from the text. The wordes be playne: *Take and diuide among you*. Yf it had bene sayd indefinitelie, *diuide*, you might haue thought with some reason, that a commandement of distributing the sacrament for euer afterwarde, had ben geauen in those wordes. But, our Sauyor determineth the worde *diuide*, in saying, *Diuide this among you*. Which wordes yet if you thinke to haue ben spoken, not onlie to the Apostles personallie, but to all Bishopes and high Priestes, which should haue in tyme to come, the place or office of the Apostles, as I graunte this sense, because it is conuenient and true, so yet the

*A Replie against the false*

the people (you see) are not comprehended within the text of which we speake.

For, of theis three pointes, *Take you, di-*

*The M. of  
the defence  
bath pro-  
mised more  
then he can  
performe,*

*uide you, among you,* no one can be vnder-  
stood, as spoken vnto the people. And  
if one maye, why not all, as well as one,  
seeing that in those three pointes, the per-  
sons are not varied? Where then do you

fynde now any comaundement of distri-  
buting the sacrament vnto the people?

It can no be diuided, (saye you) except  
there be cumpany. You speake somewhat  
therein, but tell vs fyrst, what cumpanye

*The sacra-  
ment is tru-  
ly diuided  
among vs  
euerie day.*

you meane? For I say, that vnto this daye,  
if you consider the whole church, as one  
howse, and euerye aultar in the world, as  
one table, and the body of Christ, as it is  
one, although the mysticall signes of it  
be in many places, so shall you see it per-  
formed, that which you be so glad to hea-  
re, that the sacrament is daylye taken, ea-  
ten, and diuided among vs. But now, tell  
vs further, what necessitie you fynde, why  
it should be diuided? In deede distribu-  
tion presupposeth cumpanye. But we aske  
what necessitie doth requyre distribu-  
tion?

tion? For the wordes of our Sauior doe not absolutelye commaunde it, but vnto the Apostles especiallie his wordes were directed, because thei were with hym, to receiue at his handes. And so, the same wordes maye appertayne to all that celebrate masse, when some are readie to receiue. But as, if twelue be not readie to receiue, yet fower maye: so, if fower be not readie, one maye receiue alone. But then you complayne vpon vs, and saye, that we maye as well leaue out, *eatyng, drynkyng, and doyng in remembraunce of Christ*, as we doe dispense with *distributing*. Feare not (I warrant you) we be nothing so folish. For meates are necessarye, but not distribution, and without other mens mouthes we can eate: but we can not distribute, without others handes or mouthes to receiue it. Also, the remembrance of Christ his passion, is and maye be allwaies vsed: but distribution of the Sacrament, is not allwaies possible. And (to be shorte) the sole receiuing can not be without eating, &c.: but the sole receiuing at masse, is and maye be without distributing. And here

Let the M.  
of the de-  
fence spea-  
ke to the  
question.

N now,

*A Replie against the false-*

now, for feare least we should not regarde the institution of Christ, you tell vs againe, out of Sainct Cypriane, that nothing must be altered in the preceptes of Christ, which saying you extende vnto sole receiuing; and receiuing vnder one kynde, (which S. Cypriane neuer thought vpon in that epistle,) and you forget to mengle water and wine together at the communion, which S. Cypriane in that place so earnestly requyreth to be done, as I haue before dedared at large. Wherefore Syr, haue no mistrust, but that God the Holyghost prouideth abundantlye, that Christes and his owne institution, shall neuer be broken of the church: and when you be deliuered of this feare, see whether you can proue any better, then you haue done hitherto, that the necessitie of cumpany to receiue with the priest, is determined in scripture. And if it be not determined expresselie, it standeth as a thing indifferent, by your owne vayne principle, and then it is no breache of Christ his institution, to vse sole receyuing. How saye you then? Will you forsake

fake that fonde principle of yours, that nothing is of necessitie to be credited, but that which is expresse in the scriptures? No, you will not, I know, your harte is so great against traditions. Make then no more a doe, but graunt, that the obseruing of number and cumpanye, is no more requisite, then the obseruing of the tyme, place, kynde of persons, and other circumstances, which the Ghospell sheweth to haue ben vsed at the institution of the Sacrament. No saye you, that

*Many circumstances of place, person, and tyme, maye be altered. &c. we graunte you: but, that cumpanye in receyuyng is one of those circumstances, that we can not graunte, as well for the reasons before declared, as also that we haue none example of the Apostles, or primitiue church, that we maye so doe.*

Consider, I praye you Syr, the maner of your reasonyng. We cōclude vpon your owne principle, (which againe we must call wayne, lest any should thinke, that we doe allow it) that cumpanie in receiuyng, is by expresse scripture, of no more necessitie, then the circumstances of tyme

*A Replie against the false*

and place, which Christ vsed in the deli-  
uering of his sacrament: and you answer,  
that it is not founde in the example of  
the Apostles, or primitiue church, that  
the companie in receiuing was omitted,  
as tyme and place are founde to haue ben  
altered, in which saying you doe but en-  
large your vayne principle, vpo the graun-  
ting of which our argument proceeded.  
Company in receiuing, in respect of the  
sacrament receiued, is no greater matter  
then the circumstance of tyme and pla-  
ce: but yet of sole receiuing (saye you)  
we haue none examples of the Apostles,  
or primitiue church, as though nothing  
might be vsed otherwise then as of for-  
mer example it maye be gathered, which  
addition, if you thinke good to vse, to  
make your foresaid principle vayne abso-  
lutelye, lett it be so then, and according  
to this reformed principle, our argument  
shall thus come against you. What so e-  
uer Christ did, at the institution of the  
sacrament, which we fynde not to be al-  
tered by the authoritie or example of A-  
postles, or primitiue church, that is of  
neces-

necessitie to be obserued. But, our Sauior  
delyuered the sacrament at night, and the  
Apostles with the primitiue church of  
their tyme, haue no example or manner  
to warrant vs to doe otherwyse: ergo, we  
must of necessitie receiue at night. But,  
it is vnreasonable to bring in such a ne-  
cessitie: ergo it is a vayne principle which  
maintayneth such absurditie. And what  
you might aunswer vnto this, I can not  
diuise, except you will take examples of  
the primitiue church which folowed the  
Apostles. But then remembre what you  
be wonte to saye out of Tertullian, how  
that is best which was fyrst: and agayne  
out of S. Cypriane, Christ is most to be  
followed, which was the first of all. And  
consider allso, whether the church of Co- 1. Cor. 12.  
rinth dyd not receiue the sacrament at  
night, and reade in the actes of the Apo- Acto. 20.  
stels, whether there was not breaking of  
bread at night: and fynde, if you can, in  
all scripture, that ministring of the sacra-  
ment was vsed in the mornyng. Are you  
wiser then Christ? can you better dispose  
the tymes, then the maker of tyme hym-  
self?

*A Replie against the false-*

*An easie  
matter it  
is to trouble  
the church  
if mē would  
folowe the  
cōmon pla-  
ces of he-  
retikes.*

selfe? Did not the Corinthians receiue at night? Is there anye mention in scripture of receiuing before none? These, loe, be your common places, which if I would follow, I could make as great exclamations at the breaking of Christ his institution in the tyme, as you doe make for the lacking of communicantes. For it is no matter to vs, whether you do bring two or three causes, wherefore the receiuing at night, is or maye be altered, (for if good causes would haue preuailed, you would neuer haue plaid so madd partes in crying out against sole receiuing) but, all thinges (you saie) must be brought to the institution of Christ, and as he gaue example, so must we follow: and wherefore then, might not one first breake his fast, and afterwarde come to the Lorde his table? And, if busynes lett a Merchant all the daye, why might he not receiue at night? If you can dispense with one thing, you maye do the lyke with all. If you alter the tyme, you maye alter the maner, the place, the bread, the wyne, and all that Christ did. This kynde, Syr, of Rhetory-  
ke



ke and Logike we learne of you, which if you do greatly myslyke, when you heare it of an other besides your selfe, looke then vpon your selfe better, and correcte that vayne glorious principle, which hath a shewe of lerning and pietie, but is in deede most rude and wycked, when you saye, that nothing should be necessarylie obserued, which is not expresse in scripture, or, nothing thereof might be altered, without auctoritie or example of the Apostles and primitiue church. Which example of Apostles or primitiue church you neede not to passe vpon in this kynde of matter. For if you be most surely perswaded, by the very text of the scripture, that companye to receiue with the priest, is of the substance of the sacrament, although example might be founde in the primitiue church of sole receiuing, or receiuing vnder one kynde, you would yet condempne that example, by the playne institution of Christ, as you would take it: what good then should an example do to you, which, although it were neuer so playne, yet you would not be perswaded,

*A Replie against the false-*

*Note this  
point.*

but that the cumpany at the communyon is allwaies of necessitie? But, of our examples, we shall speake hereafter, in the meane tyme, what bring you, to shewe that the hauing of company, is of the necessitie of the sacrament? And marke, that we aske you not of companye, whether it be laudable, conuenient, or honorable at the celebration of euerie masse, but whether it be necessarie. Of necessitie our question is, and of expresse commandement, and you tell vs of the Paschall lambe of the Iewes, and applye it vnto our Sacrament, that lyke as cumpanye was of necessitie to the eating of the Paschall lambe, so that it should be as necessarie to the receiuing of the sacrament. After which argumēt, you triumphe without victorie, and aske of vs:

**Defence.** *VVyll you saie, that companye to eate vpp the Paschall lambe was not of the substance of the sacrament? &c.*

**Reply.** If you meane by the worde (sacrament) in this place, the Paschall lambe it selfe, cumpanye (you know) was no more of the substances of the lambe, thē you with  
your

your bydden gestic, be of the substance of your meate, when you haue provided for your selfe and them a fatt goose and a capon. But, if you vnderstand by *sacrament*, al the act and ceremonie of preparing and eating the lambe, the calling of company vnto it was in some case materyal. For if the numbre be lesse, then shall be able to eate vpp the lambe, then (saith God) he, *Exo. 12.* whosoever he be, shal take his next neighbor. But you may say, although the calling of company were conditionall, yet the hauing of companie was of the substance of the sacrament, It was so of the substance, as other things were which God in that place commaunded, I meane gyrding of their loynes, and hauing of shooes on their feete, and holding of staffes in their handes. But if by reason of some wounde or dysease, anye one of them had not ben able to suffer hys shooe on hys foote, although his feete would not beare hym, yet if his stomache serued hym, could he not haue eaten with his fellows, and eate as fast as the best, without breaking of the matter? Lykewise if one

*Companie  
in eating  
of the Paschal  
lambe was not  
of absolute  
necessitie.*

*A Replie against the false-*

had ben borne without hādes, or had lost his handes in fighting for his countrey, so that he could not hold any staff in the hand which he had not, was he to be excluded from his parte in the lambe? Yf these pointes then, which God so distinctly commaunded, haue their interpretations, and are not so absolutely to be obserued, but that, for considerations, thei maye be omitted, I see no cawse, whye the hauing of numbres in eating of the lambe, should be so necessarye, that it could not be omitted. But the matter would be playner, if we were once agreed how the terme of (*substance*) is to be take, when you speake of it. For if you meane, that to be of the substance of a precept, which, without case of necessitie, and without dispensatiō of the cheife gouernors, can not be rashlye omitted, as eue-ry priuate man shall thinke good in hym selfe, then I graunt, that all those poyn-tes, which are comprehended within the ceremonye of eating the paschall lambe, were of the substance of it: But, if sub-stance shall signifye such partes of any sa-

cra-

crament, as which no man for any respect maye omitt or chaunge ( in which sence we doe take it, in speaking of the necessarye forme and matter of euerye sacrament ) then doe I denye vnto you, that euerie point comprehended within the ceremonye of eating the lambe, was of the substance of that matter. Therefore if your comparing of all Christendome vnto all the Iewes, and our particular churches vnto their sundrye houses, and the eating of our Sacrament vnto their lambe, did neuer so well agree together, yet, because it is not proued of you, that euerie point commaunded of God, about the eating of the lambe, is so essentiallie of the substance therof, that in no case it maye be omitted or altered, therefore you come nothing nigh to the aunswer of our question, which is, whether that of necessitie there must be companye allwaies, to receiue at the masse? Then againe, it is to be noted, that in the old law, God did not commaunde them to haue companye at the eating of the lambe, but, rather then anye parte shold  
be

*A Replie against the false-*

be leste vneaten, he willeth them to call more companie, presupposing that there would be in euerie household companie inough to eate a lambe, but yet geauing no commaundement of companie to be at it. For if one by hym selfe alone, had eaten a whole lambe, his wife and children rounde about hym, not louing that kinde of meate, and yet delighting in the histories which he would tell them of Egypt and the redd sea, I see not that you were able to burden hym with the breache of Goddes institution. Besides this, whereas the lambe of God which is eaten of the Christians, is not more meate vnto a thousande then vnto one alone, and one alone receyueth the whole, that he needeth not to send for his neighbor, your proportion betwyxt the lambe of the lewes, and our Sacrament was not rightly deuised of you. Also, if I could finde no faulte with your application, yet, except you brought greater auctoritie for the defence of it then your owne, I would lykewise of myne owne head, inuent an other sence besides yours, and  
saie

saie that my vnderstanding of that place,  
 serueth better to the purpose then yours.  
 In which case, as both of vs, might vse  
 perchaunce probable interpretations, so  
 yet none of vs both should conclude any  
 thing of necessitie. And yet, I neede not  
 to runne vnto myne owne wytt for this  
 matter, because that, long sence, Sainct  
 Denyse the Carthusyan doth saie in his  
 Cōmentaries vpon Exodus, that the cal-  
 ling of a neighbor to eate of the lambe,  
 if howsehold cumpanie were not suffici-  
 ent, doth signifie that euerie Christian,  
 which is neuer able by hymselfe to con-  
 sider, sufficientlie, the mercyes of God,  
 shewed vnto vs in the death and sacramēt  
 of his Sonn, should call his neighbor to  
 hym, and prouoke him to helpe forward  
 that all thanks and praises might be gea-  
 nen vnto the author of so excellent bene-  
 fites. Now, to speake somewhat more of  
 this lambe, (whilest you are of so good a  
 mynd and remembrance, to confesse that  
 ther is a proportion and lykenes betwyxt  
 our sacrament and it,) consider that the  
 lambe was offered ypp to God before it  
 was

Dionysius

Carth.in

12.ca. exp.

*A Replie against the false...*

*An allego-  
ricall expo-  
sitiō of the  
paschall  
lambe.*

*Euseb. Emi-  
scenus in  
hom. serm.  
2. post Pa-  
scha.*

*Eusebius  
ibid.*

was eaten, which proueth that Christ of-  
fred his bodie and bloode in his last sup-  
per, before the Apostles did receiue hym.  
The blood also of the lambe, was put v-  
pon both postes of the doores, which si-  
gnifieth, that good Christians do receiue  
Christ in the mouth and in the hart. *And*  
*they which receiue vnworthely, or els in re-*  
*ceyuing, doe not beleue it to be the blood of*  
*Christ, these put the blood vpon one poste on-*  
*lye.* You are commaunded also, to de-  
uoure the head with the feete, and the  
appourtenāces, that you shold not be cu-  
rious and nyce in your feeding, but faith-  
fullie and humblie receiue his diuinitie,  
his humanitie, and all other profound and  
secrete mysteries. In which, if any thing  
shall seeme absurde vnto your grosse vn-  
derstanding, you must referr all vnto the  
working of the Holyeghost, and so you  
shall fulfill the law, which commaundeth  
the residue of the lambe to be burned  
with fier. *It is sufficiēt to beleue, if it be not*  
*graunted so vnderstand, for moe doe eate this*  
*flesh, throughe beleuing, then vnderstanding.*  
Wherefore, as the figure of the paschall  
lam-



lambe doth nothing make against the order which the church vseth, so it doth most playnelie confound your suppositions and imaginations, by which you take Christes reall presence from vs, and the offering of his body. And now, what foloweth in your defence? You laye vnto our charge, that

*We take vpon vs to alter, chainge, and take away, by our spiritual gouernors, all the partes of the Lorde his supper, as you will declare to vs in order, by the doctrine of our defence of priuate Masse.*

Defence.  
fo. 45.

Certainelie, this is a greate accusation, and we are neuer to be trusted in anye thing, if this be proued. Do we (saie you) take vpon vs to alter, chainge, and take awaye, all the partes of the Lorde his supper, by defence of priuate masse? What a wycked and shamefull lye is this? For there was neuer yet any masse celebrated among vs, so quyecklie, so shortlie, so secretelie, and so much without cumpny, but it had in it, breade, wyne, and water, blessing, breaking, remembring of Christ his passion, togeather with all that, which

Reply.

Note how  
freelie and  
sensiblie  
the M. of  
the defen-  
ce beliethe  
the Cathos  
likes.

the

*A Replie against the false-*

the Apostle speaketh of vnto Timothe,  
**1.Timo.2.** saying: *Therefore I praye the, first of all,  
that beseechinges, prayers, requestes, and than  
kes geuing be made for all men.&c.* But why  
should we make wondring at this lye, be-  
ing not the first in your defence, and ha-  
uing many after folowers? Will you de-  
clare this in order, which you haue taken  
in hande to proue against vs? Your hart  
is good euer, allthough your matter be  
nought. For this you saye:

**Defence**     *The Sacrament, as it is in vse, hath two*  
**fol. 45.**     *partes, the matter and the forme.*

**Reply.**     What partes hath it then, before it come  
to the vse of which you speake? And if  
there should chaunce to be no such pre-  
sent vse of the sacramēt, what matter and  
forme hath it, as it is considered without  
the vse? Can you define this sacrament,  
which are so cunningg in the numbring  
of the partes of it, as it is in vse? And hath  
not euerie sacrament matter and forme,  
of which two it is constituted? Is not the  
**The mat-** sensible thing and element (as bread, wi-  
**ter and for** ne, oyle. &c.) called the matter of them:  
**me of the** and the wordes, which are added to those  
**sacrament,** ele-

elementes, are not thei called the formes?

The words, sayeth S. Augustyne, commereth

Aug. tract.  
80. super  
loan.

unto the element, and there is made a sacra-

ment. Bread, is the matter of the sacra-

ment of the aultar, and the wordes *This*

*is my bodye*, are the forme of it: which

two, when thei are brought together by

the intention of such as are called right-

lie to the office, straitwaies there is a sa-

crament, consisting of the visibie signe,

and of the inuisible and naturall body of

our Sauyor. And whether it be receined

or reserued, God doth not pull back his

worde at the departing, or not comming

of men. But goe to. what saye you of the

matter of the sacrament, as it is in vse?

The matter, is bread and the bodye, wine

and the blood of Christ.

Defence.  
fo. 45.

Yf the bodye of Christ be the matter,

as you separate the matter from the for-

me, how commereth it to passe, I pray you,

that there is the bodye of Christ to hym

which will vse the bread? Do you thinke,

that where so euer any breade is, there is

also the bodye of Christ, to hym which

will vse the bread? Yf this be false, (as it

O is)

*A Replie against the false.*

is) then I saye that the body, with which (and the bread) you make vpp the matter of the sacrament, as it is in vse, doth not come to the breade without some diuine operation. Except you thinke, that any power of creature is able to exhibite the body of his creator and maker. What operation then is that, by which this matter, which you saye is bread and the body of Christ, doth come to that perfection, to be the bodye of our Sauior. For we know, that breade may be had from the bakers, or if (as your selves now do mislyke with bakers bread) you will haue cleane and fyne cakes, to be made for the purpose, thei are men or women which make them, and their howses are not inuisible.

Let this  
be distin-  
ctlie and  
directlie  
answered.

But how come you to haue that bodye, with which (and the bread) you make vpp the matter of the sacrament as it is in vse?

For you can not vse the wordes of the Ghospell to bring that to passe, because thei are the forme of the sacrament, and you in this place do so speake of the matter, as it is distincted from the proper forme. Then agayne, how ignorantlie and

vnre-

vnreuerently is it deuised of you, to make the bodye of Christ, the materiall parte of the sacrament as it is in vse, to the exhibiting of which bodye, all matter and forme serueth which is requyred to the sacramēt? But if this be the matter, what is the forme?

*The forme of ministratiō is, that the minister should take the matter, and with the wordes of the gospell geaue it to them present, as Christ did,* Defence fo. 45.

God send you better memorie, or if memorie faill not, God send you more honestie. Did you not begynne to tell vs of the matter and forme of the sacrament, as it is in vse? make then an end of that which you beganne. The matter you haue defyned. what is the forme of the sacrament? *The forme* (saye you) *of ministratiō is, &c.* The forme of ministratiō? Whoe requyred it of you? You must tell vs of the forme of the sacrament as it is in vse, and not the forme of ministratiō. And whereas among all learned men, the forme is the perfection of the matter, either els you shold neuer haue made such

*A Replie against the false-*

*Consider,* a diuision of the sacrament as it is in vse,  
*by this one* or els you should haue told vs of such a  
*place, what* forme, which doth geaue (as I may saie)  
*proper scho* a grace vnto the matter. Is the forme of  
*lemen the* the sacrament and forme of ministratiō  
*new gho-* all one with you? or the forme of the sa-  
*spell hath* crament as it is in vse, and the forme of  
*created.* ministratiō, is it all one? what you might  
make of the first you could not tell, and  
therefor you turned out of your purpo-  
se vnto the seconde. And although you  
speake nothing of the matter of ministra-  
tion, you expounde yet the forme of mi-  
nistratiō vnto vs, and whereas you be-  
gan with the matter of the Sacrament,  
you refuse to declare vnto vs the forme  
of yt, which we looked for. Now, if your  
iudgement serued you, to make all one  
thing of the sacrament as it is in vse, and  
of the ministratiō of yt, then must the  
breade and bodye (as you lye) of Christ,  
be the matter of ministratiō, lyke as it  
is the matter of the sacrament as it is in  
vse: which if it be true, I put the case, that  
the minister would not delyuer that fore-  
said matter vnto the people with his ote-

ne handes, but bydd them take it themselves, and distribute it emong them? were it not the bodye of Christ? It could be no otherwise, because you saye, that the matter of the sacrament, as it is in vse, and as it is considered as a seperate parte from the forme, is breade and the bodye. But how can it be hys bodye before the wordes of the ghospell do come vnto it? and how are the wordes of the ghospell vsed to that purpose, whereas you saie that the minister taketh the matter in to his handes, (which is by your interpretation the breade and the bodye) and delyuereth it with the wordes of the ghospell. So that the wordes come after, and the bodie is allreadie in his handes before. Also what wordes of the ghospell are those, which you meane, when you saye, that the matter must be deliuered with the wordes of the ghospell? Yf you meane the wordes of consecration (*this is my bodye, this is my bloud &c.*) Then is the English ministracion vnperfekte, which vsed not those wordes in the delyuering of their, what shall I call it. And except you meane those

*A Replie against the false*

se wordes, what other in the ghospell  
maye serue to that purpose, I can not de-  
uise? For as concerning those wordes,  
*Take, eate, diuide yt among you, doe this in*  
*my remembrance*, they neede no repetitiō  
by mouth, but onlye expressing of them  
in deede. And then, as concerning the  
worde (*diuide*) when yt is spoken to eche  
one of the cōmunicantes, to whom shall  
eche one of them diuide any parte of that  
the which he receyueth wholye hymselfe?  
Yet if the worde (*diuidite, diuide ye*)  
be an essentiall and formall parte, of the  
sacrament as it is in vse, then must euery  
one which shall rightlye vse it, make par-  
tes and diuision of it, except you meane,  
that the vse of the sacrament pertyneth  
only vnto the minister, or that the peo-  
ple must take and eate, as the Ghospell  
commaundeth them, and that, to diuide  
it, was not spoken to them, although that  
worde doth also folowe in the ghospell.  
But to what purpose haue you, so scho-  
lastically, made such a distinctiō betwee-  
ne the matter and the forme of a thing?  
Frewly that you might wish some orden  
de-



declare it, that our spirituall governours haue chainged all the partes of the Lord supper, for they which take away both matter and forme, leaue no substantiall part or point of the thing: And you saie, we haue done so. Ergo (yf this be proued) the Catholikes be very traytors vnto God. But how proue you, that we haue chainged those principall partes belonging to Christ his supper? saie first as concerning the forme, and tell vs wherein we haue altered it? maye

Sometymes (saie you) the priest maye receyue alone without the people, sometymes the people without the priest, sometymes both together.

Defence.

Call you this the altering of the forme? and haue you so quickly forgotten, that you said the forme to be, when the minister did geaue the matter with the wordes of the ghospell? how thinke you then when he geaueth it to one alone with the wordes of the ghospell, hath not that one person receyued the perfect Sacrament with all his partes, according vnto your newlie deuised diuision? what if the

Replye.

what a dodger is this M. of the defence.

priest alone receyue the matter with his owne handes, and vse the wordes of the ghospell, doth he not fulfill all that which is to be requyred? The priest, you know, doth fyrst receyue hym selfe, before he geaueth vnto other. And what doth he receyue, I praye you? doth there lack either matter or forme, or anye essentiall parte, vnto that which he receyueth? Or will you saye, that the sacrament which he hath allredy taken and eaten, hath not his iust forme, before the people also haue receyued? yf the case be so harde, then were it necessarye, that when the matter is taken into the handes of the communicantes, a watchworde should be geauen, when all they at once with the wordes of the ghospell, should receyue that matter. But if this be but a folysh toye, meete for an idle brayne, to thinke that eche one doth not receyue the sacramēt with all the partes of yt, except his neighbor eate with hym, how doe the Catholikes take awaye that very forme which you speake of, in vsing of sole receyuing? for your forme (which you haue inuēted)

is, to delyuer the matter with the wordes of the ghospell, but the matter maye be delyuered vnto one alone, or receyued of one alone, with the wordes of the ghospell, ergo, the allowing of sole receiuing doth not take awaye your forme. And this I speake, as though it were true, that which you bable of the forme of the sacrament. For as concerning the verye forme of the sacrament, the church hath allwayes taught, and in all scholes it is openly declared, that these wordes (*This is my bodye*) are the forme of the Sacrament. *But* (saye you) *I talke of the forme of the ministration of the sacrament.* Why dyd you not tell vs so much of your mynde at the beginnyng? And if we did not keepe the forme of ministratiō, how could you proue thereby, that we altered the formall parte of the Lorde his supper? For (I trust) you be not so voyde of naturall sense, but that you vnderstand, the matter and forme of a good dyshe of meate, and the seruing in of the same meate, to be sundrye thinges and different? And, as the man and the meate are different, so

*A Replie against the false-*

is the matter and forme of either man or meate seperately to be distincted and talked of. Yet you, in so playne a matter, haue so forgottē your selfe, that beginning to speake of the matter and forme of the sacrament as it is in vse, and hauing ended the defining of the matter, you skyp straytwayes to an other thing, and tell vs of the forme of the ministration. Much lyke as if you would saye, I will tell you, my masters, the matter and forme of a marchepane, when it is come to be eatē: the matter of it is, suger, rosewater, allmondes. &c. The forme is, not that you should fetch it out of the ouen your selves, but tarye vntyll one cleane fellow or other, bring it to the table, and some other diuylde vnto euery geste a convenient parte an portion of it. Which yet, is no more the forme of a marchepane, thē it is of a roasted pece of beefe, when it is cleanly brought vnto the table, and diuided emōg the gestes. But make an end of your accusation, and declare how we doe chaunge the other substanciall parte of the sacrament: which is the matter?

*The*

The matter also, ye signifye, maye be altered  
at your pleasure.

Defence  
fo. 45.

This is a most euident lye. For all our  
scholes doe holde, that the necessarye  
matter of the Sacrament, is, breade and  
wyne, and the most due and conuenient  
matter, is, vnleauened bread and wyne  
mixed with water. Yea we be so earnest  
in the defence of this truth, that we be  
angrye very much with a certayne kynde  
of heretikes, which will vse no water in  
the celebrating of the misteries. I meruail  
therefore much, what reason you maye  
allege, to proue this fault by vs. Yet  
you saye:

Replie.

Note the  
lye of the  
M. defen-  
dour of the  
truthes.

For to receyue the Sacrament of the blood  
is not of the substance of Christ his instituti-  
on, for if it were, the church could not al-  
ter it, as you doe comonly in the ministring to  
the people.

Defence

Yf this be true, tell vs, what name that  
hath, which she geaue to the people in  
steed of the blood? Doe we geaue them  
the sacrament of blood, either in ale, bee-  
re, mylke, or any other liquor, besides wi-  
ney? yf we do not, how can you saye, that  
we chainge the matter? no mary, (saye  
you)

Replie.

you ) you geaue them no sacrament of the  
 bloud at all. That which we doe, we haue  
 receyued from antiquitie and authoritie,  
 and the receyuer taketh no losse therein,  
 except he thinke that Christ his Sauior is  
 not perfectlie vnder the forme of bread.  
 And againe, if you consider, that the  
 people with vs, doe allwayes receyue vn-  
 consecrated wyne, after they haue eaten  
 the bodye of Christ in forme of bread,  
 and that the cupp which you geaue is vn-  
 consecrated, they did receyue in the for-  
 me of wyne as much good as you mini-  
 ster vnto then, and so by indifferent rec-  
 kenynge, you can not complayne that the  
 Catholikes take any thing from the peo-  
 ple, which geaue them as much as you  
 doe, that is to saye, cleane wyne and no  
 more. But, doe you call this an altering  
 of the matter of the sacrament, when we  
 vse none other matter at all besydes that  
 which Christ appointed, but only admitt  
 a good dispensation and order, in the vse  
 of it? yf there might be any faulte founde  
 with vs in this point, for ministring the  
 sacrament, at one tyme vnder the forme  
 of

of bread, at an other tyme vnder the forme of wyne, yet it is not proued hereby, that we chainge the matter of the sacrament. For how so euer we doe it, yet we minister in none other matter then bread or wyne, how then do you proue that we chainge not only the forme, but also the matter? maye not euery reasonable man then see, that you proue your selfe, what you are? doe you make any regard, eyther what you promyse, eyther what you performe? here I challendge you, to make good your worde, or els, if you be an honest man, to reuoke your worde. Where is that matter of the sacrament, which the Catholikes doe alter? Shew, if you can, that we vse in our ministeries, anye other thing then breade, wyne, and water, or any thing more or lesse, for the matter of the sacrament? But this can neuer be proued. Yet you, as though it were proued, so ye conclude most wyckedlye and slanderouslye, that the sacramēt of the Lord his supper, hath by our doctryne eyther no parte that is of the substance, or els, that we haue the authoritie to chainge  
 cue-

*Answer if  
 you can.*

*A Replie against the false-*

euerye parte of it. Whiche conclusion of yours, is not only so false, but so folysh also, that if I would graunte all your premisses, which you haue out of all fashion diuided, yet this your conclusion will not follow. For all that which you vnderstande by the termes, of (matter and forme of the sacrament) pertyneth only to the manner of ministeryng the bread and the bodie, wyne and the bloud, with the wordes of the ghospell. In which pointes, if I would (for spedines sake) graunte, that we obserued nothing of that which you requyer, yet you should not so absolutely and boldely reporte of vs, that we leaue eyther no part of substance, as concerning the sacrament, either chainge it, at our pleasures, and take awaye Christe his institution. For, (as I saye againe vnto you) we holde the wordes of Christ, *This is my bodye*, as the forme, and *bread, wyne, and water*, as the matter, which can not be altered. We beleue also, after the wordes are spoken by a lawfull priest, vpon the breade, wyne, and water, that Christ is really present, vnder eche of those

se



se formes, to be vnto vs, a sacrifice for synne, a foode for our hunger, a comfort in this miserie, a pledge of the euerlasting glorie. And we beleieue his wordes to be so true, that if none will receiue hym, when he cometh before the, yet that their incredulitie, or their lack of charity, doth not make his presence nothing. How saie you then now, for shame? do we leaue no parte that is of substance in the sacrament, because we doe not agree with you in such kynde of substanciall partes as you haue inuented? Do we make our gouernors omnipotent (as you saye) in transposing and altering the sacramentes instituted by Christ? or maye we defraude the people of the whole sacrament?

I would you did no more harme to the people, or take no more vpon you, then the church hath done. They should not be serued with signes and figures, in steede of verities, and the wordes of Christ should stand as he ment them, saying *This is my bodye, which is geauen for you, and This is my bloud of the newe testament.* But for this matter we shall haue an other tyme and leysure.

**The seuenth Chapter.**



**T**H E Catholike in his Apologie, considering that our aduersaryes doe so egerly stryue for the hauing of companie to receyue with the minister, because thei would make vpp a communion, answereth directly, and truly, that although none doth visiblie receyue at the same aultar with the priest, yet neuer the lesse, that there is a communion. For lyke as in prayer, when I am alone, I pray together with all them which be of the same body and sayth with me: so although I receiue the Sacrament alone, yet in deed I communicate with other. Against which so playne reason, although nothing can be directly spoken: yet the master of the defence wil shew his cunning, how many pretie floryshes he can deuise besides the matter. And first he answereth him selfe with standing a typtoe, and overlooking of other, with these wordes:

*Defence*  
*fo. 46.*

*V*Who seeth not, that prayer, and the Lords  
*his supper in the vse of them, be nothing lyke?*

*But*

But whoe seeth not, that you can not  
tell your selfe how lyke they are? For as Reply.

prayer is made for other, so in lyke man-  
ner is the bodye of Christ offred by him  
for other. Offred (I saye) once vppon  
the crosse immediatlye by hym selfe in a  
bloudy and visibie maner, to the redem-  
ption of mankynde: and yet daylye styll  
offred by hym, through the ministry of  
his priestes, in mysticall and vnbloudy fas-  
shion, to the employing of that redem-  
ption. But who goeth about to proue  
that praying and receiuing should be both  
in all pointes a lyke? Prayer (you saye)  
*is a common action, which done of one maye  
stretche to the benefyte of many, but the Lor-  
de his supper is no such common action.*

*Defence.*

The comoditie of prayer is allwayes com-  
mon: but the acte of praying is more  
oft priuate then common. The recey-  
uing of the sacrament is a personall and  
singular action: but the commoditie,  
when it foloweth, is communicated with  
the whole bodye.

*Reply.*

*One maye praye without a guyde: one can not  
baptize hymselfe without a minister. A mans  
prayer also maye profyt hym which prayeth*

*Defence*

*A Replie against the false-*

*not, but any ones baptisme may not profyt hym that is not baptized. And what of all this? Christ (saye you) taught vs to praye one for an other, but he neuer said, receiue the communion, or be baptized one for an other.*

*Replie.* O Syr, remembre your selfe. The Catholike, against whom you write, doth not medle with this question, of which you speake. He saieth not, that one maye be baptized or houseled for an other: but he sayeth (if you will marke) that lyke as in our praying alone, we communicate with all Christendome, so in receiuing alone, we communicate with the whole body of Christ. And to make this his saying playne vnto your runnyng wytt, he alleageth the article of our *Crede*, which is, that we beleiue the *cōmunion* of *sainctes*. And to make the matter further yet out of all doubt, he reciteth a testimonie of S. Denyse the Areopagite, in which it is proued vnto you, that the supper of our Lorde is therefore called a communion, because all the lyuelye membres of the church are brought thereby to an vnitie with Christ their head. And if all this be  
not

*a perfect  
cōmuniō  
is in all  
thinges  
among  
Catho-  
likes.*

not sufficient, then do you further vnderstand, that, lyke as in our naturall bodye, whē one parte reioyseth, all the rest is glad of it, and if anye one be payned, all the rest doth feele it: so, in the mysticall bodye of Christe, there is a diuine, entiere, and charytable communion, of all the fructfull paynes, actiōs, and graces, which any one of the singuler membres, either receyueth, eyther practiseth. And this cōmunion is not only in respect of the vni-formitie of the church in Sacramentes and scriptures, (as you saye,) but also, as concerning the communicating of benefytes, vvhich are receyued by those sacramentes, or deserued by good deedes, and meritorious. Of which fellowship, it commeth to passe, that the obedience of Abraham, and pacience of Iob, vvith all their vertues vvvhich lyued in the feare and knowledge of God before the comyng of Christ, and the humilitie of the most blessed virgyn, labors of the Apostles, constancie of martyrs, and holynes of all good Sowles, sence the Ascention of our Sauyor, goe forth without enuye, to

*A Replie against the false*

the bewtifying and comforting of euery  
10.1. ioynt of the whole mysticall bodye. Of  
which, Christ is the head, which is blessed  
for euer, which is full of grace and truth,  
of whose fullnes euery membre receiueth  
Psal. 48. a portion, whom the holy ghost hath an-  
noynted with the oyle of gladnes and re-  
ioysing, which oyle from the head drop-  
Psal. 132. peth downe into the berde, and so conti-  
nueth in communicating his graces, vn-  
tyll that the very skyrte of his vestimen-  
tes, and the leste of all his church, recei-  
ue of his influence. And this heades ex-  
ample, all the membres doe folow, eche  
of them gladly communicating with his  
next felow, some parte and measure of  
his merites and glorye, vnto whom agai-  
ne the inferiors do ascende with a swee-  
te sauor of thanke and prayles, so that in  
the whole bodye, there is no one parte  
for it selfe, but as God is for all, so all they  
are for God, and are, both for their be-  
gynning and ending, in most perfect so-  
cietie. Therefor in this bodye, how can  
any parte doe anye thing for it selfe alo-  
ne? or how can there be but a commu-

nion betwixt all the membres of so perfect a dodye? And to this end only doth the Catholikes argument come, not as you grosely vnderstand hym, that he went about to proue, that as one maye praye for an other, so one might receyue for an other. Against which point, the more you talke, the more you make some to laugh, and some to be angrie, that you reason so hardly without any occasiō. And yet, you can not pretend ignorance herein, for at length you espye your owne fault your selfe, and you declare, that you see wel enough what we might say against you, and therefor you come in with these wordes:

*You wyl saye perhappes you do not inferr Defence  
this vpon the argument of general commu- fo. 49.  
nion, but onelye that they which are in di-  
uers places maye communicate.*

Yea Syr, we saye so without perhappes, Reply  
and if you had ben a reasonable man, you  
would neuer haue made such an earnest  
battaill against your owne fancye. sup-  
posing one to stand before you, which  
should saye, that as one maye praye for  
an other, so one myght receyue the Sa-

*A Replie against the false-*  
crament for an other. Against which cō-  
clusion, you myght haue some aduanta-  
ge, by gathering therof this absurditie,  
that, so it wold folow, that our baptisme  
here in England, myght benefite some  
that are in Fraunce, yet oure only mea-  
ning was, to shewe, how they which are  
in diuers places, maye, that notwithstanding,  
communicate togeather. Of which  
thing what saye you now?

*Defence.* wel Syr, I graunte you that.

*Replie.* Remembre, I praye you then, what  
you graunt. you graunt vs this, that they  
which be in diuers places maye cōmu-  
nicate.

*Defence* wel Syr I graunt you that, but yet, ye should  
*fol. eod.* haue inferred the other point, &c. That is:  
to be lyke cōmunion in the Lorde his sup-  
per of one alone receyued, as there is in  
prayer, when one man in place alone, pray-  
eth for a multitude.

*Replie.* That your selfe maye not seeme to haue  
spoken much out of the purpose, there-  
fore you tell vs, what we should haue  
inferred. But lett the Apologie be con-  
sidered agayne, and if it can be proued  
that any such conclusion was intended

*See how  
the M. of  
defence  
will a-  
point the  
Catholiks*



as you doe speake against, then shall you haue the victorie. You vnderstand the catholike in this fashon, that whereas he sayd, there is a communion betweene all faythfull Christians, as well in receyuing the Sacrament as in prayer, you conclude, that lyke as one alone maye praye for a multitude: so, that we shold inferr, that one alone may receyue the Sacramēt for a multitude. As who should saye, when a similitude or proportion is made betwixt two thinges, that they must in all partes answer one an other, or els the comparison is nothing worth. Yet we reade in wyse mens workes this similitude, *Lyke as a munkey doth counterfait and folow a mann, so doe the heretykes couet to appeare lyke vnto the trew Catholykes*: in which so laying, no man (I trow) doth meane that all heretikes haue tayles, but only that in the acte of imitating perfect and good Christians, they playe verie munkysh partes. which comparison, yf you shall despyse, because it is made of twoe thinges of nature very diuers, and tell vs that a munkey hath an other ma-

*ke what argumēt he should vse, that hymselfe might haue come and oportunitie to reason against hym.*

*Cypr. ad Iulianū.*

*It is not necessarye that .ij. thinges compared together, should be in al pointes one lyke the other.*

*A Replie against the falser*

ner of heare and coat then a mā, or make  
sporte, against the author of that simili-  
tude, as though he would haue cōcluded,  
that a reasonable man is no better then  
a beast, I would not geaue ouer so, but  
further continew in the similitude, and  
saye, that lyke as munkeyes, when thei  
haue spent all their other knackes, doe  
make moppes and mowes cunninglie, to  
delight thereby the lookers on: so some  
men in the world, when they haue no  
more to saye or do, least they should see-  
me to be ydle, resorte vnto making of  
newe constructions, as it were distorted  
and madd faces. For in deed, it is of your  
owne making, when you saie that the ca-  
tholike shold haue proued, if he had fo-  
llowed good order, that lyke as one may  
praye for a multitude, so lykewise that o-  
ne may receyue for a greate number. For  
it was not said vnto you, that receyuing  
and praying were in all thinges lyke and  
proportionable, but only, as concerning  
the strength of communiō, which goeth  
through the whole mystical bodye of  
Christ not in praier only, or receiuing of  
the

the sacramēt, but in fasting, almes deedes,  
penāce, or anye other good acte or bene-  
fite. And therefor, concerning the pro-  
portion, which is in this respect betwyxt  
prayer and receyuing of the sacrament,  
you haue to answer, why there is not a  
communion to be graunted, when one  
alone receiueth, as you can not denie, a  
plaine cōmunion, when one alone pray-  
eth. We aske not of you, why one maye  
not be howseled for an infidell as well as  
he maye praye for an infidell, but, where-  
as in our most priuate and secrete pray-  
ers, we saie, *Our father which art in beauen,*  
and not *my father*, by which wordes, we  
declare that we be not alone, but accom-  
panied with a numbred of other sounes  
and brothers. by what reason then maye  
you saie, that he which receiueth alone,  
(to your sight) hath no communion with  
other of the faith, hope, and charitie? It  
is two thinges, to saye, I praye for other,  
and I praie with other, or, I receiue for  
other, and I receiue with other. To praie  
for other, is not allwaies in owre intent,  
because of priuate and peculyar cases

Note, to  
receiue for  
other and  
with other

*A Replie against the false-*

which doe so fully occupie vs, yet a faithfull man doth allwaies praie with other, because he is in that bodie, whose partes are ioyned to geather and animated with charitie. To receiue for other, is a question of an other tyme, and in some sence vnpossible, but to receiue with other, is most consequent for all tymes, except a man be out of that bodie, which copleth and vniteth all Catholikes togeather. And now, what foloweth hereoff? Truly this, first of all, that you which make your argumentes against receiuing for other, doe verie much range out from the matter, which is of receiuing with other. And againe, seeing there is such a felowhipp and communiō, betweene the membres of one body, how can any priest, in his sole receiuing to our sight, lack such as receyue with hym, whereas he communicateth with all other which receyue of the same bodie. why then, (saie you) we inferre this, that he which saieth Masse in our laye chapple in Paules at sixe of the clock in the mornyng, doth communicate with hym, that doth the lyke in Iesus Church at Nyne of the clock the next daye.

*A fore objection of the M. of the desce.*

*But*

But Syr, we did not speake of this daye  
and the next daye, which times, although  
they make greate difference in the iud-  
gement of folysh vnlearned men, yet be-  
fore God, vnto whom all thinges are pre-  
sent, six of the clock this daye, and nyne  
to morowe make no breach of commu-  
nion, except you thinke that whē all can-  
dles be put out in the night, the worlde  
is at an end, and with the next morning,  
the worlde beginneth againe. For other  
wise, why might not he, which saieth  
masse this daye, communicate with an  
other which shall celebrate an hundred  
yeares after hym, as well as we commu-  
nicate with the Apostles, which haue de-  
parted this world fyftee hundred yea-  
re before vs. Thē what neede you to en-  
comber your Telfe, with this daye and to  
morowe, whereas your cause is vtterly  
lost, if for the daye which is present, the-  
re be found at euerye sole receyuing of  
the priest a communion? which is shor-  
tely concluded in this maner. *There is a  
communion betweene them which being of  
one religion and faith, receyue in sundrye  
places*

*A Replie against the false-  
places. But (for example sake) Syr Thomas  
celebrateth Masse and receyueth alone in  
Parys, and Syr Ambrose doth the lyke in  
Venyce: Ergo Thomas and Ambrose doe  
communicate rogeather.*

**Defence** fol. 50. *Syr I deny your argument, and say, that ney-  
ther thone, nor thoither doth cōmunicate with  
any Christian man, because neyther of both  
receiueth according to Christ his institution.*

**Replie.** *You be allwaies lyke your selfe, in for-  
getting your selfe. For here you denye  
the argument, and the cause of your de-  
nyall is the fault which you fynde with the  
maior and minor propositions of it. But  
if the faulte be only in the propositions;  
why denye you the argument? And if the  
argument be faultie, how vncunnynglie  
do you proue that, by the denying of the  
propositions? But go to, let the first pro-  
position be interpreted as you would ha-  
ue it, and lett vs then repete the argumēt,  
saying, Thei which receiue in diuers places,  
according to the institution of Christ do com-  
municate rogeather. But Syr Thomas. &c.  
(as before) doe so: Ergo thei communicate  
rogeather. How saye you? doth this argu-  
ment*

what new  
logike is  
this?

met please you? yea truly I thinke it doth:  
why then dyd you deny the former argu-  
ment, which was altogether of the same  
forme and making with this? But such di-  
sputors they be, with whom the church  
hath to doe. Now againe, if you admitt  
the argumēt as cōcerning the forme of it,  
what saie you to any of the propositions?  
Mary, you deny the second proposition,  
and say, that none of those two priestes,  
whom I named, do worke according to  
the institution of Christ. And why so?  
Forsoth (saie you) because thei receiue  
alone by them selves. Yea but herein you  
say falsely, because the one of them at the  
least, receiuerh with the other, and so thei  
haue a cōmunion, and obserue the institu-  
tion of Christ. Naie, saie you againe:

*There should be a particular communion* Defence  
*(as I maye terme it) betwene the mem-* fol. 50.  
*bers of one congregation.*

You do wisely to mitigat the matter, and  
as it were, to aske leaue that you may call  
it a particular communion. But you must  
haue none, your request is so vnprofitable.  
For this particular cōmunion is nothing  
worth,

Reply.

*A Replie against the false-*

*The need-  
lesse and  
vnsuall  
mention of  
a particu-  
lar comu-  
nion,*

worth, yea it is no communion at all, except it be referred vnto the true and generall communion in deede. And if the communicating in the most perfect and best maner, be fullfilled, will you bring vs so fair downeuarde, that we must haue the particular, or els saie the whole is destroyed? Maye I not, because of your fancyes, rest in the end, when I am at it, but come back againe to the beginning, or myddle of the matter? The ende of a Christians desier, is, to be vnited vnto God, through Christ our head in the vnitie of his body, and to this end I receiue his body in the sacrament, which, because he is both God an man, is therfor able to ioyne vs togeather in vnitie with God & man. And therefor when I receiue hym, I communicate both naturallie and mysticallie with his bodie. Can I desyer any more, and is any thing vnperfect herein?

*Yea mary (saye you) Christ would haue vs make a particular communion also.*

But how proue you that by Christ? he which was wysedome it selfe, would he make such an accompt of a particular,  
that



that although the whole some and perfection might be obtayned without it, yet he would haue a particular communion? He which comunicateth with the whole bodye, communicateth also with particulars, and therefor what talke you of a particular communion, as though that coulde want, when the whole is obteyned? If you would denye, that there is a perfecte communion betwene men of one religion, notwithstanding thei be not in one tyme and place togeather, although you should speake vntrulie, yet you should speake not most absurdelie: but, when you graunt the generall communion, and yet besydes requyre of necessitie a particular, you speake so farr out of all forme and fashion, that no reason or probabilitie, may be perceiued in your saying. Yes (saye you) *vnitie and concord is lyuely represented, as well for the multitude, which doe communicate, as for the apte signification of the external elementes.* But what of this? for, euerie thing of which a good meanyng may be gathered, is not, of necessitie, to be obserued of vs. To com-  
muni-

*A Replie against the falses*

municate with Christ our head and his mysticall bodye, is a thing most necessarie, if we thinke to receiue hym worthilie: but to haue a particular communion, (as you terme it) although it be very laudable, yet is it not necessarie, and the institution of Christ doth not requyre it of vs. For if his blessed will had ben, as you do seme to interpret it, that there should be a visible company to receiue together at his table, that the beholding of one the other, might lyuelie represent the vnitie, which Christ with them and they haue with Christ, and that, without this particular communion, there might be no receiuing of the sacramēt, woe then vnto poore blynde folkes, which can not see how many receiue with them. Whom, if the mercy of our Sauior hath not excluded from commying to his table, it must folow then necessariely, that it was not Christ his institution and commaundement, that without a visible company of communicantes, his sacramentes could not be ministred. And as such a commaundement dyd not become his wysedome and

and his bountefullnes, so would it haue  
 been a greate foyle and discōfort vnto his  
 church, if the neighbors slacknes should  
 haue lettēd the deuotion of the wellwil-  
 ling persons, or if no receiuyng at all,  
 might be suffred without a particular cō-  
 munion, whereas any one Christian re-  
 ceiuing all alone, doth yet therein com-  
 municate with Christ his whole mysticall  
 body. Now, because this generall cōmu-  
 nion of which we speake, doth greaue you  
 very sore, which loue to make partes and  
 separations, you complayne that excom-  
 munication seemerh to be taken awaie,  
 by this our deuise (as you call it) of a cō-  
 munion betweene such as are absent and  
 distant. Bur, as you are allwaies very dis-  
 crete and wittye, so you geaue a reason  
 hereof, to excuse you from folye. And  
 what reason is that? Marye,

*After your deuise, a priest, that is excom-  
 municated of the Bysbopp, maye saye masse  
 in his chamber, and affirme that he wyll cō-  
 municate with hym, whether he will or no.*

*Defence.*

*Yf you thinke as you say, you be very dull  
 of vnderstanding, or short of memorie,*

*Reply.*

*only*

*Q be-*

because our opinion proueth the others  
 contrarie. For whereas we tell you, that  
 he which receiueth alone, doth commu-  
 nicate yet, with the rest of the bodye of  
 which he is a parte, how farr and wyde so  
 euer the whole be dilated: so he which is  
 separated by excommunication from the  
 body, cōmunicateth with no parte of it,  
 whether he receiue alone, or receiue with  
 many. But, if your sentence were true, as  
 concerning particular communion, then  
 would it straitwaies be very hard, to haue  
 any excommunication. For if England  
 would not receiue one, he might seeke af-  
 ter the congregation of Scotland. If thei  
 would reiect hym, he might seeke many  
 corners of Germany and Hungary. If Lu-  
 therans would defye hym, he might be in-  
 tertayned of the Zuinglians. If thei both  
 were to honest for hym, he might receiue  
 after the institution of Christ (as thei  
 would saie) with Anabaptistes, Arrians,  
 and such other. But with vs, how can it  
 come to passe by any deuise of yours, that  
 he, which is excommunicated by the By-  
 shop, and therefor quyte separated from

the

the communion of all Sainctes and Catholikes, should communicate with the Bishop, or any other, whether they would or no? Naye truly Syr, if Christ his institution had specially commaunded a particular communion, as you saye it doth, so in deede if the Bishope should excommunicate you, yet you might call halfe a dozen of good fellowes vnto you, and in chamber, orcharde, groue, denne, stable, or vnder hedges, celebrate a memory of Christ his passion, and challenge vnto your selves the folowing of his institutio, which institution whilest you vnderstand so grossely as you doe, you must further expounde vnto vs, in what quantitie of numbre, tyme, and place, a communion may be celebrated. And if for al your fancyng of particular communion, you haue no ioye to speake of such particular cases, albeit you may tell vs, that you haue weightie matters in hand, and can not therfore dallie, yet we see playnelie, that you haue not what to answer vs, lest you should be dryuen vnto many absurde folyes. And therefor to shifte your handes

of those questions, in which your spiritēs might be tryed, you tell vs, that you see in the Euangelist and S. Paule, that Christ tookē bread, brake it, gaue it, &c. and that he did his thinges, in conuenient tyme and place, and that he had cōpany, which if we either did not know, either would denie vnto you, then had you said somewhat. But our principall question is, whether such a cūpany and numbres, as he vsed, be necessarie, or no; as your selfe haue before confessed, that the obseruation of place and tyme, which Christ vsed, is not necessarie. And because you stiffelie holde, that cūpany is necessarie, we would vnderstande your mynde further, within how greate and how small numbres, that necessarie company consisteth. For it is written in the Englysh seruice, that without three, no communion maye be celebrated, except vpon the speciall request of the syck person, and in tyme of plagues, when one maye receiue with the priest alone. But yet, (I trow) the institution of Christ, doth permit well inough two, alone to receiue together at all tymes.

Now

Now if you be to seeking for your answers in such questions, which would declare vnto vs the full meaning of your opinions, how dare you sett vpp a religion, which you know nor the partes of your owne religion, and can not tell how farre you maye graunt, or how much you maye denie. As concerning accidences without their subiectes, and other such true consequences, which doe folow necessarilye vpon other principles of the Catholike fayth, we are able to proue them, if you were able to vnderstand them. Of which thinges, we are not ashamed, because they haue ben openly declared and belieued in all the Vniuersities and diuinitie scholes of Christendome (many faier yeares before your diuinary was published) and if there might be any offence taken of them, or else not sufficient defence made for them, (if your hyde should be iudge,) yet the questions are so subtile and curiour, that a good Bysshop might with honesty saie, that he needeth not to proue them. But you, which are the synders out and founders of the gospell, the controllers of Christi-

Bynde  
guides.

*A Replie against the false*

*The false  
harte of  
the M. of  
the defen  
ce.*

standome, the speciall vessels of God, and  
reformers of the perfect and Apostolike  
religion, in so plaine and sensible a mat-  
ter, as place, number, and tyme is, for the  
which will communicate, to runne into  
corners, and sayne that you haue weigh-  
t matters in hande, and commaund your  
aduersaries to silence, and not to trouble  
your grauities with any particular questi-  
ons, it is much against your worship and  
honestie, which would be accepted of pri-  
ue counsell with God and Christ, as co-  
cerning the ordering of sacramentes. Al-  
so, that accidences may be comprised with-  
out subiectes, and bodyes be without di-  
mension, it is openlie in scholes conclu-  
ded, to see who can proue the contrarie.  
But how few, or how many may make ob-  
stinate your communion, you dare not, or  
can not answer vnto it, least you should  
be reprov'd. Wherefor, seeing that you  
make silence your defence, and will not  
viter the state of your religion, it is no  
lytle comfort vnto vs, that you be cofoun-  
ded yet in your owne consciences. And as  
we haue so faithfull myndes, that in God

his



this misterie we go no further; then he add  
this holy church leadeth vs: so yet (than-  
kes be to God) our wittes are not so sim-  
ple, that in a plaine and sensible question  
we can not tell what to answer, but saie  
that either our aduersarie dallieth, or say-  
ne, that the question which is asked, con-  
teyneth a misterie.

### The aight Chapter.

**T**HE Catholike in his Apolo-  
gle, to proue that numbres of  
communicates is not neces-  
sarie in the receiuing of the  
Sacrament, alleageth a saying of Erasmus,  
which he sheweth to be agreable ynto the  
testimonies of lerned and holie fathers,  
Tertullian, S. Cyprian, S. Cirill, and S.  
Ambrose. which if we should dilate so  
far forth as we might, our replie would  
be very long and tedious, and except we  
doe declare in what sense they serue for  
our purpose, it can not be but intricate  
and camberous. Shortly therefor to ma-  
ke a state of our question in this chap-  
ter, and to haue the more leysure to speake

like of the testimonies brought in for us  
 Lett this be our argument, which I praye  
 the good reader to heare awaye. Erasmus  
 sayeth, that in olde tyme the bodye of our  
 Lord was deliuered into falses handes, that  
 they which had taken yt might receyue yt  
 at home, when they would. Ergo, yee are  
 necessarye to haue alwayes humanitie.  
 Now vnto this argument what doe you  
 answer with all your defence?

Defence  
 fol. 52.

Syr it seemeth very straunge to me, that you,  
 which haue so much hated Erasmus, yet  
 should now in your neede take helpe and succor  
 at his bande.

Reply.

Syr, our store is so greate, that we neede  
 not Erasmus authoritie, but our beha-  
 viour is so reasonable, that we doe conde-  
 scend to you, in alleaging your owne do-  
 ctors. And it seemeth very strange vnto  
 me, that Erasmus, whom you call a sin-  
 gular instrument provided of God to be-  
 ginne the reformatiō of his church, should  
 yet be proued to haue written by name  
 against the false gospellers and begin-  
 ners of this new reformation of Chri-  
 stianitie. For is God diuided? or hath he

Erasmus contra  
 Euangelicos  
 Item, contra  
 fratres in-  
 feriores  
 Germanie

no better provided, but that such as you  
call the singular instruments of vttering  
his pleasure and will, should be found so  
contrarie among them selves and so farre  
repugnant, one vnto an other? But as co-  
cerning this learned man, we take his co-  
fession; we vie not his testimonio. And  
we tel you what he thought, if perchaũ-  
se that maye moue you, but we take him  
not for a wytnes in our cause, as though  
we might not well spare hym. And this  
doth hereby wel appeare, that we bring  
forth holie and blessed mens authorities  
to proue that most true which Erasmus  
hath confessed. Of whom, if you be now  
werie, for all that God provided him sin-  
gularly (as you saie) for you, what saie  
you then to S. Cyprian, S. Cirill, S. Am-  
brose, and Terrolian, by whom it is pro-  
ued, that in olde tyme, there was sole re-  
ceiuing among Christians. And here now  
to declare perchaũse that you be well  
feene in antiquities, you tell vs a fadd  
tale of much trouble, vexation, and per-  
secucion which was vsed in the primiti-  
ue church, and that the Sacrament was

*A Replie against the false*

Defence sent to such as were absent, and that  
fol. 54. Hereof it came, that diuers rectiured alone  
in theyr houses.

Replie. Now thanks be to God, that at length  
yet, you can not but cōfesse that sole re-  
ceiuing was vsed in the primitiue church.

The M. of  
the defence Where now are your lowde exprobra-  
confesseth tions, that we haue not one worde or sil-  
sole recei- lable in all the Doctors, for the space of  
uyng to ha- six hundred yeares after Christ, to make  
ue ben vs- for vs? That we haue not so much as any  
fed in the colour or similitude of truth, as concer-  
primitiue ning sole receiuing. &c? That Christ his  
church. institution is wholly against vs? That ther  
must be necessarilie (as you do terme it)  
a particular communion? You be not  
farr from the k yngdome of heauen, you  
be almost wellcome home, or at least  
waies, you be looking homeward a litle.  
But this newes is to good (I feare) to be  
trew, and allthough you can not denye  
sole receiuing, yet you will not be quyet,  
bur continew styll in your stryuing. For  
you saie this:

Defence. But you should bring such places, as might  
proue, that the common minister in place of  
the Lorde his supper, did celebrate and re-  
ceyue

ceyue alone, other being present, and not partakynge.

No Syr, you must not rule vs in the manner of our reasoning, and appoint vs to proue that, which we take not vpon vs. This is it, which I haue wysshed before to be well remembred, that our question is not, whether any priest then did receiue alone, but whether he might doe it lawfullie, on no, that is our question. And as the Catholike in his Apologie fol. 8. warned you most playnelie, that there is an open difference betwene these two sentences: *There was no priuate masse at that tyme*; and *There ought to be no priuate masse at any tyme*. So take a fayer warning agayne, that we labor to proue, not what thing was then commonlie doone, but what maye now, and might then haue ben lawfullie doone. Mary, we can not proue: (saye you) *that the common minister did celebrare and receiue alone, other being present*. Verie what the priest did we take not vpon vs to proue, but what he might do, that we can shew vnto you. Do not you alwaies appeale vnto Christ

Reply.

Note a-  
gain how  
the M. of  
the defen-  
ce runeth  
from the  
question.

his

his institutions? Doe not you make your selves so cunning in it, that you can tell vs of the indifferent partes, and of the substantiall partes of it? Haue not you defined it, that, to receiue with company is a substantiall parte of it? And do not you conclude herevpon, that the priest can not receiue by hymselfe alone, without breach of Christ his institutiō? These being your principles, if we do disproue any of them, then is your conclusion destroyed. But how can we more playnelie do it, then by reciting the examples of the primitive church, by which you are contented to be tryed, in which age sole receiuing was vsed, and yet Christ his institution not thought to be violated? Can you denye that sole receiuing was the vsed? you can not. But you make this limitation, that it was vsed in case of necessitie, and of laye men, not of priestes. Well, make the case how harde so euer you will, we aske no more, but that all men should know, that sole receiuing was lawfullie then vsed. Now therfor (saie you) let vs see, how aptly vpon this graunt, you conclude your purpose?

More

More aply (I trust) then you have doo-  
ne it for vs, which behaue your selfe so vp-  
rightly, that all is the worse for your han-  
deling. We therefore doe not strairwaies  
looke for a priest at an aultar, but first, we  
take your confessyon, that sole receiuing  
is lawfull, as being vsed in the primitiue  
church; and then we inferre that Christ his  
institution doth not requyre of necessitie  
a numbre to receiue allwaies togeather.

Ergo then Christ his institution is not  
broken, when a priest alone by hymselfe  
receiveth: Ergo you should amend your  
needeles appealing vnto that institution  
which you doe not vnderstand, and con-  
fesse that there is no impedimēt wherfor  
a priest maye not saie masse, and receiue  
alone. For if it had ben a substāciall point  
of Christ his institution, to haue cōmuni-  
cantes, no necessitie might haue made for  
sole receiuing, but in the primitiue church  
ther was sole receiuing: Ergo that, which  
you terme particular communion, is not  
of the necessitie of Christ his commaun-  
dement. For as concerning the persecu-  
tions of those tymes, which caused that  
the

the Christians could not come together, thei serued well, to deliuer mens consciences from the scruples, which thei might haue had, for not receiuing, but thei doe not licēce them, to receiue against Christ his institution. As for example, at an Easter tyme, when all Christians do receiue of dutie, if through persecution, certaine of them were dryuen vnto such extremities, that thei could haue neither wheaten breade, nor wyne, nor priest to minister the communion vnto them; this necessitie doth not make it lawfull, that thei celebrate in oten cakes and whey, or that with their laycall handes thei take, blesse, and receiue, in the remembrance that Christ dyed for them; and be thankfull: but only it maketh for their quyetnes of mynde and conscience, that thei thinke not them selves to haue transgressed the law of the church, because of the present necessitie, which hath none other remedye, but pacience. And so lykewise, if the Bishopes which gouerned the church in those persecutions, had thought it to be of the substance of Christ his institution, that



that without your particular cōmunion the sacrament might not haue ben receiued, thei would not haue sent it home to Christians howses, there to be receiued of them priuately, but thei would rather haue exhorted them, not to be discomforted for all the lack of the visibie sacramēt, and willed them to praye for a quyer and good tyme, in which thei might cōmunicate after Christ his institution. But for all the troubles of persecution, thei did not so, Ergo it is plaine to perceiue, that thei thought not as you do of Christ his institution. And this being once confirmed, that the institution of Christ doth not requyre of necessitie cōmunicantes, we doe rightly inferr, that a priest maye receiue alone, without any iniurie done to the institution of our Sauyor. But, (good Lord) how miserablie are you tormented within your selves, as it maye seeme? You graunt sole receiuing in some case, you confesse it to haue ben vsed in the primitive church, and yet you saye, that Christ his institution doth allwaies requyre company. To denie the authoritie

*A Replie against the false*

**Defence** sent to such as were absent, and that  
*fol. 94.* Hereof it came, that diuers received alone  
in theyr houses.

**Replie.** Now thanks be to God, that at length  
yet, you can not but cōfesse that sole re-  
ceiuing was vsed in the primitive church.

*The 11. of  
the defence  
confesseth  
sole recei-  
uing to be  
vsed in the  
primitive  
church.*

Where now are your louds exprobra-  
tions, that we haue not one worde or si-  
lable in all the Doctors, for the space of  
six hundred years after Christ, to make  
for vs? That we haue not so much as any  
colour or similitude of truth, as concei-  
ning sole receiuing. &c? That Christ his  
institution is wholly against vs? That ther  
must be necessarilie (as you do terme it)  
a particular communion? You be not  
farr from the kyngdome of heauen, you  
be almost wellcome home, or at least  
waies, you be looking homeward a litle.  
But this newes is to good (I feare) to be  
trew, and although you can not deny  
sole receiuing, yet you will not be quyet,  
but continew styll in your stryuing. For  
you saie this:

**Defence.** But you should bring such places, as might  
proue, that the common minister in place of  
the Lorde his supper, did celebrate and re-  
ceyue

ceyus alone, other being present, and not partakynge.

No Syr, you must not rule vs in the manner of our reasoning, and appoint vs to proue that, which we take not vpon vs. This is it, which I haue wytted before to be well remembred, that our question is not, whether any priest then did receiue alone, but whether he might doe it lawfullie, or no, that is our question. And as the Catholike in his Apologie fol. 8. warned you most playnely, that there is an open difference betwene these two sentences: *There was no primate masse at that tyme.* and: *There ought to be no primate masse at any tyme.* So take a fayer warning agayne, that we labor to proue, not what thing was then commonlie doone, but what maye now, and might then haue ben lawfullie doone. Mary, we can not proue (saye you) that the common mini-

ster dyd celebrate and receiue alone, other being present. Verie what the priest did we take not vpon vs to proue, but what he might do, that we can shew vnto you. Do not you alwaies appeale vnto Christ

his

Reply.

Note againe how the M. of the defence runeth from the question.

his institution? Doe not you make your selves so cunning in it, that you can tell vs of the indifferent partes, and of the substantiall partes of it? Haue not you defined it, that, to receiue with company is a substantiall parte of it? And do not you conclude herevpon, that the priest can not receiue by hymselfe alone, without breach of Christ his institutiō? These being your principles, if we do disproue any of them, then is your conclusion destroyed. But how can we more playnelie do it, then by reciting the examples of the primitive church, by which you are contented to be tryed, in which age sole receiuing was used, and yet Christ his institution not thought to be violated? Can you denye that sole receiuing was the used? you can not. But you make this limitation, that it was used in case of necessitie, and of laymen, not of priestes. Well, make the case how harde so euer you will, we aske no more, but that all men should know, that sole receiuing was lawfullie then used. Now therfor (saye you) let vs see, how aptly vpon this graunt, you conclude your purpose? More

More aptly (I trust) then you haue done it for vs, which behaue your selfe so vnrightly, that all is the worse for your handling. We therefore doe not straiwaies looke for a priest at an aultar, but first, we take your confessyon that sole receiuing is lawfull, as being vsed in the primitive church; and then we inferre that Christ his institution doth not requyre of necessitie a numbre to receiue allwaies together.

Ergo then Christ his institution is not broken, when a priest alone by hymselfe receiueth: Ergo you should amend your needeles appealing vnto that institution which you doe not vnderstand, and confesse that there is no impedimēt wherfor a priest maye not saie masse, and receiue alone. For if it had ben a substāciall point of Christ his institution, to haue cōmunicantes, no necessitie might haue made for sole receiuing, but in the primitive church ther was sole receiuing: Ergo that, which you terme particular communion, is not of the necessitie of Christ his commaundment. For as concerning the persecutions of those tymes, which caused that

the

the Christians could not come together, thei serued well, to delyuer mens consciences from the scruples, which thei might haue had, for not receiuing, but thei doe not licēce them, to receiue against Christ his institution. As for example, at an Easter tyme, when all Christians do receiue of dutie, if through persecution, certaine of them were dryuen vnto such extremities, that thei could haue neither wheaten breade, nor wyne, nor priest to minister the communion vnto them, this necessitie doth not make it lafull, that thei celebrate in oten cakes and whey, or that with their laycall handes thei take, blesse, and receiue, in the remembrance that Christ dyed for them, and be thankfull: but only it maketh for their quyetnes of mynde and conscience, that thei thinke not them selves to haue transgressed the law of the church, because of the present necessitie, which hath none other remedye, but paciencie. And so lykewise, if the Bishopes which gouerned the church in those persecutions, had thought it to be of the substance of Christ his institution, that

that without your particular cōmunion the sacrament might not haue ben receiued, thei would not haue sent it home to Christians howses, there to be receiued of them priuately, but thei would rather haue exhorted them, not to be discomforted for all the lack of the visible sacramēt, and willed them to praye for a quyet and good tyme, in which thei might cōmunicate after Christ his institution. But for all the troubles of persecution, thei did not so, Ergo it is plaine to perceiue, that thei thought not as you do of Christ his institution. And this being once confirmed, that the institution of Christ doth not requyre of necessitie, cōmunicantes, we doe rightly inferr, that a priest maye receiue alone, without any iniurie done to the institution of our Sauyor. But, (good Lord) how miserable are you tormented within your selves, as it maye seeme? You graunt sole receiuing in some case, you confesse it to haue ben vsed in the primitive church, and yet you saye, that Christ his institution doth allwaies requyre company. To denie the authori-

tie

*A Replie against the false*

*A great  
distresse  
of the M.  
of the de-  
fence.*

tie of the primitiue church, you dare not:  
and reuoke your owne comiment, made  
vpon Christ his institution, you will not.  
What will ye doe poore soules? you tur-  
ne and wynde your selves, loth to refuse  
the authoritie of the primitiue church,  
and forye that you can not make it agree  
with Christ his institution, as you ex-  
pound it. And therefore, not withstanding  
your former graunt, that sole receyuing  
was vsed in the primitiue church, yet now  
you temper the matter, signifying, that  
it was then, either tolerable, or *pious error*;  
but, that now it shold be intolerable and  
*impia prophanatio*. As who should saye, In  
deede, it can not be denyed, but that in  
the primitiue church sole receiuing was  
vsed, vndoubtedly against the institution  
of Christ and example of S. Paull in his  
epistle to the Corinthians, but yet, we  
must not saye so expresse (for then we  
shall marr all) but cōfesse the matter, ma-  
king the best that we can of it, and say-  
ing, that it was tolerated and not allow-  
ed, or a certaine good and harmeles er-  
ror in the people, and not a wyoked pro-  
pha-



phanation of Christ his comāndement,  
But whether this be true or no, that in  
the primitiue church a playne transgres-  
sing of Christ his comāndement in  
the substance of the sacrament, would  
haue ben tolerated of the blessed clergie  
of that age, or that they would haue smy-  
led at the breach of Christ his institutiō,  
and called that fault by no worse name  
then *pious error*, it will easely appeare by  
this, that sole receyuing at home was ne-  
uer yet thought vntolerable and wicked.

Yes saye you:

*Hyerome against Iouinian mencioneth, that  
in his tyme some vsed to receyue in their hou-  
ses, but he earnestly inueigheth against that  
maner. Why (sayeth he) doe they not come  
into the church? Is Christ sometyme abroad  
in the common place, sometyme at home in  
the house?*

Defence  
fol. 55.

*Belaiue not euery spirit (sayeth the Apo-  
stle) but trye them whether thei be of God.  
But (alas) how shall he, vvhich knoweth  
none other tongue then his English, trye  
the truth of his sayinges, which speake  
vnto hym out of Latyne authors? But if  
the simple can not, or should not rather,*

Replie.  
I. 10. 4.

R exa-

*A Replie against the false-*

examyne these matters, let the indifferet-  
lie learned take an example by this one  
place, with what cōscience and honestie  
you alleage and abuse the doctors. Might  
not a man thinke, which had neuer read

*Marke how  
shamefully  
S. Hierome  
ys belyed of  
the M. of  
the defence.*

S. Hierome against Iouinian, that he ex-  
presslie condemneth the receiuing at ho-  
me, out of the church? Yet he sayeth no-  
thing lesse, which to make more playne,  
vnto you, consider the occasion of Saint  
Hierome his wordes in that place. Iou-  
nian the heretike, would haue ~~no~~ excel-  
lencie to be in virginitie about mariage,  
S. Hierome cōfuteh hym at large, vsing  
among other argumentes, that weddlock  
is not so great a good thing, seeing that  
prayer is hyndred by it, the Apostle say-

*1. Cor. 7.* ing: Doe ye not defraude one the other, ex-  
cept it be vpon consent for a tyme, that ye  
maye entend to praye. He said also, what  
maner of good thing call you that, which  
letteth a man frō the receiuing of Christ  
his bodye? For he presupposeth, that if

*Exod. 19.* the Israelites did abstaine from their wy-  
ues three dayes before thei receiued the  
law, and if Dauid the kyng with his cum-  
panye

pauze were examined whether they had layen with their wyues lanelie before, whē they desyred to haue some of the loeues 1. Reg. 27. which are called *propositionis panes*: much more a Christian should absteyne a certayne tyme from his lawfull wyfe, before he did presume to receiue Christ his bodye. Yet saith S. Hierome, *I know that this custome is in Rome, that the saythfull doe at all tymes receyue the bodye of Christ,* *In Apologia aduersus Iovinianum.* which thing I doe neither reprove, neither allow, for euery man aboundeth in his owne sense. But I aske of theyr consciencies, which doe communicate the same day, after they haue had carnall knowledge of theyr wyues, & iuxta Persium, *noctem flumine purgant*, wherefore they dare not goe vnto the Martyrs? wherefor they go not vnto the church? ys Christ one abroad, and an other at home? that which ys not lawfull in the church, ys not lawfull at home. &c. How saye you then? Doth S. Hierome in this place inueigh against the maner of receiuing at home? Is it not most playne and euident, that he speaketh against such, as had no feare to communicate at home after the

*A Replie against the false*

nighthes pollution, and yet would not vnter to come vnto the places where Martyrs bones rested, or into the church? And why should any man feare to come vnto the chappelles, or memoryes of Martyrs, after the nighthes, what shall I call it, with his wyffe? Vndoubtedlie for reuerence sake, and honor, which thei gaue to Martyrs, as S. Hierome also testifieth of hym selfe, saying: *I confesse vnto the my feare, least perchance it come of superstition: when I haue ben angrie, and haue thought vpon some euill thing in my mynde, and when some fancy of the night hath deluded me, I dare not goe into the churches of Martyrs, I doe so thorowghly quake for feare, in bodye and soule. Therfor, wheras the Romanes, after the vse of their wyues the night before, would not come the next daye into the presence of Martyrs memories, and yet were not ashamed to receiue the body of Christ at home, he asketh of them earnestlie: Wherefore they goe not vnto the church? not in this sense which you haue inuented, as though he should saie: Wherefore do you receiue at ho-*

*Hieron.  
aduersus  
diligentium.*

home? why goe you not to the church? why receiue you in corners? why come you not to the open congregation? I lyke not these communions at home, the doores of the congregation be open to the faithfull, it is a shame so to receiue by your selues alone, the institutiō of Christ is excedinglie broken, he instituted not his sacrament, that they should haue it brought home to the, or that they might cary it home with them, I know not what place is better for that purpose then the house of God, where all the people may be present together, and edifie one the other through beholding the felowship and communion of themselues. S. Hierome was not so full of the spirit, or so emptie of wytt, but onlye he correcteth their folye, which in some thinges made a conscience, in other some of greater force, made none at all. And he asketh, why they doe not as well come in to the church, and in to the chapples of Martyrs, after they haue cōpanyed with their wyues, as they dare to receiue the bodye of Christ at home, for all the former night.

*A Replie against the false-  
 res fancye and pleasure? Is Christe one a-  
 broad, and an other at home? As who shold  
 saie, will it hurt you if you come to church  
 in the presence of Christ his Martyrs, and  
 make you no conscience of receiuing  
 Christ his body at home in your houses,  
 whose Martyrs thei were? Yet he doth  
 not reprove them for receiuing at home,  
 as by his owne wordes appeareth, saying:  
*That the saythfull receyue at all tymes the  
 bodye of Christ, I neyther reprove, neyther  
 allow.* But to this conclusion he labored  
 to dryue the matter, that whilest they  
 should be sorye, that they had not com-  
 municated some certayne daye, because  
 of their pleasure, taken the night before  
 with their wyues, they might therby ab-  
 stayne a lytle from them, that thei might  
 communicate with Christ. But goe you  
 furth. Haue you any other authoritie, to  
 proue that sole receiuing at home was  
 euer condemned?*

*In Socrates the seconde booke we reade that  
 Synodus Gangrensis cōdemned Eustatium,  
 for that, contrary vnto the Ecclesiastical rā-  
 les, he graunted licēce to cōmunicate at home.*  
 Who-

*Defence.  
 fol. 35*

Where a man should fynde this Socra-  
 tes, of whom you speake, you only (I be-  
 leue) doe know. For in the second booke  
 of the Tripartite historye, Socrates  
 maketh no meucion at all of any such  
 Eustathius as you speake of, but in the 2. *Tripart.*  
 of that booke, we doe reade of one Eu- *bist. ca. 4.*  
 stathius a verry good Byshop, condemp- *lib. 2.*  
 ned by a false forged tale made against  
 hym by a common harlot, his judges be-  
 ing to the outward shew Catholike Bis-  
 shops, but in hart and deede Arrians. For  
 which cause, sayeth the historie, *Many*  
*holy men and priestes with others, forsaking*  
*the company which resorted vnto the comon*  
*churches, did come togeather among them schi-*  
*nes, whom all other called Eustathianos, be-*  
*cause that after Eustathius departure, they*  
*flocked togeather a fyde from others.* Now  
 if you doe allow the condempnation of  
 this Eustathius, then must we beuare of  
 you hereafter, least you bring forth new  
 Arrians vnto vs. And any other, besides  
 this catholike Eustathius, I can not fynde  
 in the seconde booke of the Tripartite  
 historie. Therefore I turne me vnto the

*A Replie against the false*

Councelles, and there in deede, I fynde that Synodus Gangrensis condempneth one Eustachius (not Eustathius) for many notable heresyces, but yet there is no mencion, that he was condempned (as

*The M. of the defence doth dubly belie Socrates and Synodus Gangrensis.* you saie) for graunting of licence to receiue at home. But rather, as it appeareth by the epistle prefixed before that Synode, these Eustachians were of the opinion that no prayer or oblatiō should be made in maryed mens houses, thei cōtempned also the places of holy Martirs, or churches, and reprovēd all such as resorted to them, thei tooke further vpon them to distribute the oblations made in the church, and therefore the fifth canon

*Concilij Gangrensis ca. 5.* of that Councell is this: *Yf any man doe teach, that the house of God, is to be contemned, and the meetinges which are celebrated in it, let hym be accursed. And the sixt canon saieth: Yf any man doth make conuenticles without the church, and despising the church, wyll vsurpe those thinges which be the churches, without the priest commyng vnto it, let hym be accursed, according vnto the decree of the Byshope.* This much only

I fynd



I fynde in *Gangrensis Synodus*, which doth not so much as seeme to found any thing nigh vnto your purpose. Where then is, that your Eustathius which was condemned for graunting licence to communicate at home? or how well haue you proued, that the custome of the primitive church, which for that tyme was tolerated, was at any tyme after forbydden as prophane and wycked? Yf therefor these testimonyes of S. Hierome and *Gangrensis Synodus*, by which you would proue, that to receiue at home, was greatlie inueighed at and condemned, do no more make for your purpose, than to saye that a laye man should not lye with his wyfe the night before he receiueth, or that those heretikes are to be condemned, which contempne Martirs chapples or Churches; how lytle at all could you proue, that any myslyking was euer had, of the solle receiuing at home, vsed in the very primitive church? The vse of which tyme, you dare not openlye condemne, but priuely you leaue to be gathered, that it was *pius error* in them. Whereas con-

trary wise, if sole receiuing be such a matter as you make it, that it goeth most directlye and playlie against the substance of Christ his institution, then I am sure, that the contempt of this lyfe and world, was so great in the Christians at those blessed dayes, that rather then they would haue receiued alone, to the confounding of Godes law and ordinance, they would haue ben cōtent, neuer to eate any thing in this world, but suffre the most cruell death of hunger. And vpon this ground so sure, that it is not against Christ his institution to receiue alone, we can do none other wise, but confesse that the priest receiuing alone is not to be pulled, by you, from the altar, not denying, but that in the primitive church the people most tymes receiued with the priest, and that if they had not done so, they were cōmmanded to go out of the church. (which thing yet you doe labor so to proue, as though the obtayning of it, did make any thing to the purpose) but orderly following our intent, which is, to proue that sole receiuing is not against Christ his institutio,  
and

and that it is not necessarye to haue al-  
waies a particular communion.

Now, because the Catholike in his au-  
thorities of Tertullyn, S. Cyprian, and  
S. Ambrose, proued, not only sole recey-  
uing to haue ben vsed at that tyme, but  
also communion vnder one kynde (which  
thing secondly in this chapiter you ta-  
ke vpon you to reprove) let vs marke  
your fighting in this parte, and trye ma-  
steryes with you. Fyrst you saye, that the  
institution of Christ, is expressly against  
vs, for, *of comuniõ  
vnder both  
kyndes.*

*In the Euangelistes and S. Pawle, we see de-  
fence-  
stified, that Christ tooke bread, and gaue with sol. 57.  
it his bodye, and afterwarde tooke the cupp,  
and gaue with it his bloud, and willed them to  
obserue and vse the same.*

You make a shamefull and wycked lye, Reply.  
in sayeing that it is testified either in the  
Euangelistes or Pawle, that Christ tooke  
bread and gaue with it his body, for it is  
manifest, that he tooke bread and dely-  
uered it sayeing, *This is my body*, and not  
as you reporte, *with this I geaue my body.*  
But the scriptures, I perceyue, are not  
yet

*A Replie against the false*

The M. of  
the defen-  
ce addeth  
vnto the  
scriptures,  
most sha-  
mefullie.

yet playne inough for your purpose, and  
you will ( I feare ) neuer be contented,  
vntyll, after many affected translations  
of the scripture in to the mother tōgue,  
you alter the autentike and pure text of  
it; by conueighing in, these wordes, (*Take and eate, with this is my body.*) Then,  
as concerning Christ his institution, ly-  
ke as he spake then, to his Apostles on-  
ly, and in them vnto his priestes of the  
newe lawe: so the priestes doe allwayes,  
when they cōsecrate, receyue vnder both  
kinds, but as for priestes not consecra-  
ting, or the laye people standing by, it is  
not of necessitie, to delyuer it vnto them  
in both. And hereof, we haue alleaged  
this cause vnto you, that it is a matter in-  
different, and not of the substance of the  
Sacrament. O (saye you) ye flee to your  
olde place of refuge. why (Syr) what would  
you haue vs to doe? if you keepe styll  
one argument, maye not we lykewise ap-  
plye one answer? And is euerye thing  
fresh and gaye, which you bring, although  
it be twentye tymes repeted and not on-  
ce proued, and shall not we haue licence  
to re

to refell your obiections with such an answer, as you neuer yet haue disproued? yet, we haue not bartly affirmed our saying, but we haue geauen good cause for it, that to receyue vnder both kyndes should not be of the necessarie substance of the Sacrament, as concerning the people. Of which causes, you choose out one, where we saye, that *per concomitantiam*, the body of Christ is neuer without his bloud, and his bloud is not seperated from his body, so that no losse or hindrance cometh vnto the receyuer, which taketh as much vnder one kynde, as he should haue doone vnder both. At which cause, you peck with a skornefull exclamation, and saye, *O profounde and deepe sett reason, wherein you seeme to make your selfe wyser then Christ hymselfe, that ordeyned the sacrament.* But I would that you, or the best of your syde, were but a quarter so godly, or learned, or wyse, as those Masters of diuinitie which were authors of the worde (*cōcomitantia*) the meaning of which worde, was euer beleiued in the church of Christ. It is yet a comfort vn-

*A Replie against the false*  
to vs, that such thinges as we beleue, are  
not inuented of late by our selues, but  
receiued of the teachers of Christendo-  
me, but o superficiall and light wittes of  
yours, which make Christ not to haue be  
so wise as he was, which resist his holye-  
ghost, and goe about to reade a lecture  
vnto the Church of God. What fault  
doe you fynde, with *concomitantia*? Mary  
saye you,

Defence  
fol. 57.

The communion of Christ his bodye and  
bloud, ys not the worke of nature in this  
Sacrament.

Replie.

What meane you by the wordes (com-  
munion of his bodye) we talke of *concomi-  
tantia*, that is, whether vnder the forme  
of bread there be his bodye accōpanyed  
with his bloud and his flesh togeather.  
And you tell vs, that the communion of  
his bodye is not the worke of nature.  
Speake vnto the matter and shewe some  
reason, why that his bodie shold be with-  
out bloud, in the sacrament of bread?

Defence  
fol. 58.

What so euer is here geauen vnto vs,  
it to be taken by sayth.

Replie.

As whoe should saye, that sayth might  
rest

rest upon a fancy or figure, or that by the same sayth, by which I beleieve that I receive his body, I might not also beleieve, that I receive together his blood. But agayne,

So much is geaven unto vs, as God appointed to geave, of whose will and pleasure, we know no more, then his wordes declare unto vs.

Defence.  
fol. eod.

Why Syr, doth not the worde (*bodye*) Reply.  
declare well enough that it is not without blood? When Saint Iohn in his gospell sayeth, *The worde was made flesh*, will you saie, with olde heretikes, that the worde tooke not also our lyfe and soule unto hym, because S. Iohn mencyoneth none of them expressly, but only that the word was made fleshe? Yet allmightie God, which spake by the Euangelist, was wise and able inough to declare his mynde.

lo. i.

In Christes naturall bodye; that ys in beauen, I know, his flesh ys not without his blood, but in the sacrament, which is no naturall worke, how will you assure me, that the flesh and blood ys ioyntly signified and geaven unto me, vnder one parte onlye?

Defence.  
fol. eod.

If the sacrament be no naturall worke, Reply.  
vwhat

*A Replie against the false-*

what is it then, *Supernatural*, or artificial?  
Yf you make it a lesse worke then naturall, then do you debate greatlye the glorye of the new testament, whereas the

**Exod. 16.** manna of the oldelawe, and water which  
**Exod. 17.** issued out of a rock for the Israelites, were more excellēt figures, then the verities of them, which are among true Christians. But if you thinke, that they be not naturall, to make vs thereby to conceyue a greater estimation of them, then saie I, so muche the more it is credible, that the blood should be ioyned vnto the body, because that in very common nature we see it so, and nothing wonder at it. But yet (saye you)

**Defence.**  
**fol. eod.**

Christ which knew as well as you the ioyned condition of his flesh and blood, dyd not with standing, in two sundry external thinges, geaue the communion of them to his Disciples.

**Reply.**

This letteth nothing our beleif, which do know, as well as you, that Christ gaue his body and blood vnder two formes of bread and wyne, and yet notwithstanding one Christ was receiued vnder both formes of bread and wyne. But therefor he deli-



deliuered hymselfe vnder those two kyn-  
des, and not one, that we might the bet-  
ter consider his passion, in which the  
bloud was separated from the bodye.

*Therefore the sayth of the communicantes*  
in the one parte, receiue the body, trusting  
to Christ his promises: the same sayth in the  
other parte, receyueth the bloud, beleuiuing  
also our Sauior his wordes therein.

Defence  
ibidem.

You haue not to proue, that in the one  
part the body was receiued, but that the  
bodye onely without bloud is receiued.  
And then further, where you say that the  
faith of the communicantes receiue the  
bodye, doeth it receiue it as a dead carcas,  
(thame to thinke it) or else as the bodye  
of the sounne of God? Christ our Sauior  
saith: *The flesh profiteth nothing, it is the*  
*spirite which quyeneth.* How then, doth  
the communicantes faith receiue such a  
sole body, which hath neither bloud, nei-  
ther lyfe, neither diuinitie in it? The for-  
geauenes of synnes commeth only from  
the Deitie, but the cheif instrument, by  
which God worketh, is Christes our Sa-  
uior most dearlye beloued Humanitie.

Reply.

lo. 6.

That the  
cōmunican  
tes receiue  
not a bodie  
without  
bloud and  
liffe.

S Which

*A Replie against the false*

Which, if a man conceiue, as separate from his Diuinitie, then trulye as it is among all creatures most excellent, so yet is it but a creature, and very lytle auayleable vnto vs: mary, as it is the bodye and bloud of hym, which was not only man, but also God most glorious, his body and bloud doth releiue vs through the presence of his maiestie. You therfore which do diuide Christ, and by your faith (which no wyse man doth euer trust) make a receiuing of a body without all bloud, lyfe, or diuinitie, doe most playnelie take the fructe of their redemption from the people, and make them to hang vpon grosse imaginations of a bodye without bloud, and bloud without a bodye, to their exceeding losse and iniurie. But now, if all other argumentes fayled vs, and if your deuise were not so obscure and vyle, as it is, yet the authoritie of the church, is no small thing among Christians, againste which you speake so lyke a madd master, as though you knew the voyce of Christ, better then the church of Rome, which yet doe not know whether there be any Christ.

Christ, or no, except it were for the authority of the church of Rome. And whereas you buyld all your institutions and articles, vpon the textes of the scripture, and your priuate interpretations, and cōtempne your mother Church, yet except you folow the voyce of the church of Rome, you can with no reason defende that this which you holde, is scripture. And here againe you call vpon vs to remembre S. Cyprian, which in all that epistle of his, vnto which you do referr vs, doth so make against them which ministred only in water, that he cōfuterh also them, which minister onely in wyne, prouing both by the old and new law, that wyne and water both should be mengled together in the misteries. But as concerning the receiuing vnder one kynde, of which we haue to speake, what aunswer you vnto the place of Tertullian, or vnto S. Cyprian his authority? You saye, that our argumentes taken out of them

are but coniectures, and the same very vncertaine, for often tymes in the Doctores Defence, where one kynde is mencyoned, both are fol. 59.

S ij vnder-

*A Replie against the false*

*understanded, as after shall more appeare.*

**Reply.** Let the wordes of the authors them selues trye it, whether you, or we do vse the vncertayne coniectures. Tertullian, in his second booke vnto his wyfe, where he telleth her of the sondrye faultes and inconueniencies into which those women do bring themselves, which after their husbandes death do become wyffes vnto infidell and heathen rulers or gentlemen, theselues being Christians, among which this is a verye principall one, that in the houses of paynymes they shall not well be able to keep the orders of Christian people: he sayeth, after other persuations:

**Tertull. ad** Shalt thou not be espied (*cum lectulum, cum*  
**uxorem,** *corpusculum tuum signas. &c?*) when thou  
**proued to** doest blesse thy bedd and thy bodye with the  
**make for** signe of the crosse? when thou doest spee out  
**receiuing** with exusslation some vncleane thing? when  
**vnder one** also, thou doest aryse in the night tyme to  
**kynd.** praye: and shalt thou not be thought to worke  
 some witchcraftes? Shall not thy husband know what thou doest taste secretly of, before all meate? And if he know it, he beleiueth it to be bread, and not that which it is  
 said

said to be. Of these wordes you gather that in the name of bread is vnderstanded also wyne, and why so? Mary because that some tymes among the Doctors (of which hereafter we shall speake more) both kyndes are vnderstanded, when but one is expressed: ergo Tertullian in this place is in lyke maner to be construed. But our collection is otherwise, that because we reade but one kynde specified, therefore without any necessitie we doe not make coniectures that he meaneth both. And we see, that Tertullian in this booke, was not in such hast that he needed to speake by figures vnto his wyfe, or to number syx for the dozen. Then by common reason, we see that wyne, in so lyttle a quantitie as ones parte commeth vnto In the distributing of the mysteries, was not to be reserued of any person, because of the quicke alteration of it. Also we beleue, that vnder one kynde Christ wholye is geauen, and therefor that the gouernors of the church were not so folysh or scrupulous, as to make a necessitie of both. And whereas you perceyue

by this testimonye, that sole receyuing was then vsed, (which by your saying Christ his institution doth not permit) we had no iust occasion to mistrust the receyuing vnder one kynde, which we know to be of no greater force then the receyuing with company. And you also (if you had good wyttes) might for good cause feare, least you were deceyued in the question of receyuing vnder both kindes, whereas in the controuersie of sole receyuing, you be so openly confounded, which yet you doe as earnestlie endeavor to proue, as you doe shifte to vnderstand both kyndes in Tertullian, whereas he mencioneth but one. Note further, that when Christ said, This is my bodye, you will haue no bloud to appertaine vnto it, and when any Doctor doth speake onlie of bread, you will at your pleasure make wyne to be vnderstanded. Iniurious in the one, and superfluous in the other. Therefore let it be tryed, which of our two sydes doth vse more vncertaine conjectures. Now as concerning S. Cyprian, when a certayne woman (saith he) assayed

Note the  
chaungea-  
bles of  
heretikes.

with

with her vnworshye handes, to open her chest  
 she, in the which (Sanctū Domini fuit) the  
 holy dody of our Lorde was; she was made  
 afraid by her arysing from thens, that she  
 durst not to touche yt. Of this place, if you  
 will not admit our collection, that the sa-  
 crament was in her cheste, vnder one kyn-  
 de, whereas S. Cyprian termeth it, Sanctū  
 Domini, (which is spoken of one singular  
 thing, whether you will English it, the ho-  
 ly bodye of our Lorde, or that holye thing  
 of our Lordes, which phrased hath much re-  
 uerence in yt) yet vnderstand you, that  
 the Catholike dyd not bydd you note in  
 this example the receyuing vnder one  
 kynde, but the sole receyuing and refer-  
 uation of the Sacrament, with the mira-  
 cle also that was here wrought. Yet (ieo  
 your crafte) you say that the Catholike  
 vsed S. Cyprian his authoritie in this pla-  
 ce, to proue communion vnder one kyn-  
 de, that whiles you might make some  
 probable argumēt, or obiection about it,  
 he might seeme to haue ben fully aun-  
 swered as cōcerning that point for which  
 he alleaged S. Cypriā. And with lyke sub-  
 tel-

*A Replie against the false-*

teltie you examyne the testimony of S. Ambrose, in that parte of your chapiter, where you talke of receyuing vnder one kynde, whereas the principall point for which that authoritie was vsed, serued to proue reseruation, which you can not deny, and then afterwarde receiuing vnder one kynde, vnto which only purpose, you doe yet applie it. Yet for all that, let vs cōsider how properlie you doe handle that historie, that it might not seeme to make for receiuing vnder one kynde.

*Ambros.  
in oratiōe  
funebri de  
obitu frat.*

Satyrus, S. Ambrose his brother, what tyme that vpon the sea, the vessell in which he was caryed hym selfe, was dryuen vpon the rockes of the shore, and shaken with the whaues which laied vpon her on euery side, he, not for feare of death, but for feare least he should depart this lyfe without our mysteries, required of the full and perfect Christians, (S. Ambrose calleth them *Initiatos*) whom he knew to be there, *that diuine sacrament of the saythfull*, not to fasten a curious eye vpon those secretes, but to gett some helpe for his sayth. Wherevpo he made it to be bound

vpp



vpp in a stole, or (because that worde doth not hyke you) in a linnen cloth or napkyn, and the napkyn he wrapped about his neck, and cast hym selfe out into the sea. This is a parte of the historie, and out hereof we gather this argument, that the sacrament was then vsed vnder one kynde. And what can you say to the cōtrary? Mary fyrst of all, you contemne the argument, and you are so much deceyued, that you aske, whether that any feare of God be in them which in most weightye matters will vse so weake reasons? And then you report it agayn with much skornefull brauerye, and aske of meete audience for such a preacher, whether ours be a strong reason as thei thinke? For, (saye you)

Though yt had ben here mencioned, that *Defence*  
Satyrus in this extremitie receyued one  
kynde alone, yt had ben no argument to  
proue that yt might orderlye be vsed.

It is a very euell maner of all such as you *Reply.*  
are, to goe frō the principall questiō, and  
to talke of that which is not yet in hande.  
I tell you agayne, that our argumētes are

An other  
example  
of the M.  
of the de-  
fence by  
fitting  
from the  
purpose.

not directed to proue, that in case of necessitie, or in some extraordinarie cause, one maye receiue alone; or vnder one kynde: but we seeke to proue, that you are fowlie deceyued, which preache and write, that to receyue with companie, and to receyue in both kyndes, is of the necessarie substance and forme of the sacrament. Against which your conclusion we saye, that if those thinges had ben thought of the fathers of the primitive church, to haue ben of the substance of the Sacrament, they would neuer haue suffred them at anye time to be vsed, but in some examples, we see that they were not only suffred, but also allowed; therefore you be very ignorant or peuysh, to make there a necessity where none shold be at all. You doe harpe in this chapter very oft, vpon this one string, that we can not proue that the common vse, or the ordinary vse of the sacrament in the primitive church, was to be receyued of one alone, or vnder one kynde. And this you wil enforce vs to proue against you, vpon the which we stryue not with you, but

but as we reade what the cōmon vse was,  
so we reade that it was not such a neces-  
sarie vse, as would admitt no dispensatiō,  
For we bring you furth good examples,  
by which you shold vnderstand, that euē  
in the primitiue church, receyuing vnder  
one kynd was vsed. We do not saye that  
it was vsed commonlie, eyther ordinari-  
lie, or as a generall rule, ( for you be so  
full of playe, that it is best to keepe you  
shorte) but we saye, that it was vsed, and  
the vse of it was not reprobued, and that  
the presence of Christ vnder one kynde  
was cōfirmed by miracle, al which poin-  
tes doe appeare in this one historie of  
Satyrus. Whom if you can proue not to  
haue had the Sacrament about his neck,  
vnder one kinde only, then shall you saye  
sōmwhat to the purpose. If we can proue  
by any one exāple, that reseruatiō, sole re-  
teining or receiuing vnder one kind was  
alowed, your buyldinges shal straitwaies  
come into contempt and confusion, be-  
cause that you worke, (or els you lye,)  
after the substanciall and liuelie paterne  
of Christ his institution, which is neuer  
to

*A Replie against the false.*

The storie of holy Satyrus deli-  
uered from the suspi-  
tions and lyes, which  
the M. of the defence  
wold bring in to it, and  
proued to make for  
receyuing vnder one  
kynd.

to be altered (saie you) in the substantial  
pointes, of which you speake. The better  
willing therefore I am, to consider the  
hystorie of Satyrus, which maketh (we  
thinke) so directlie for vs. In answering  
of which, you tell vs first that *Satyrus was*  
*a novice in our sayth*, wherein you saie ver-  
rie truly, and make the example the grea-  
ter, if he, which was not yet fully instru-  
cted in our misteries, did thinke so diui-  
nely and excellentlie of them. Further  
you alleage that it *dosh not appeare whe-*  
*ther they, of whom Satyrus receiued the Sa-*  
*crament, were ministers or other.* Why Syr,  
to what purpose would it serue, if you  
could proue, that they had ben mini-  
sters? Doe you thinke, that vpon the so-  
dayne, when the tempest was comming,  
thei prepared them selues to a commun-  
ion, and had not the Sacrament prepa-  
red before? And if thei had ben of your  
order, would thei haue suffred a sage per-  
son, to tie the Sacrament about his neck  
for safegarde sake, and not rather to ma-  
ke a comunion of it, after the right vse of  
Christ his institutiō? The to put you out  
of

of doubt, thei were no ministers. For the historie saith, that whē holy Satyrus had escaped drouning himselfe, and him selfe cōming first to lande had either holpē to saue other, or sawe them all to be recouered, then he straytwaies asked where the church was, there to geaue thanks, and receiue also *those euerlasting misteries, æterna mysteria*. Also, prouing so great defence to haue come vnto him, by hauing the heavenly misterie folded vpp in a cloth, how much (thought he) shall I wyn, if I doe receyue him in my mouth and with all the botome of my hart? But although he were desirous, yet he was not folish venturous. Therfor he calling the Bishop vnto him, asked whether he did agree with the Catholike Bishoppes, that is to saye, with the church of Rome, for the church of that countrey, as concerning that place, was in a schisme. Which being well considered of hym, and that although they of those quarters had beleife in God, yet they were not saythfull vnto the church, he departed from thens, differing the payment of his thanks,

*A Replie against the false.*

& the debt which he was in for receiuing the Sacrament, and went forth vntill he came to such place where he might be safely discharged. Now therefore, if thei had ben ministers, which deliuerd the Sacrament vnto S. Satyrus in the shipp, he might haue receiued it at their handes whē he was now come to lande, and neuer haue sought further for the matter, but whiles he was so desyrous to receyue his Lorde and defendor (*Præsulem suum* sayeth S. Ambrose,) and yet was not so bolde as to receyue him in that cōtrei, he declareth therebie, not only that he had no priestes in his companie, but also that we shold not cōmunicate with schismatikes. and he interpreteth vnto vs what a Catholike Bishopp is, saying that he is such a one as agreeth with the church of Rome. But to make more doubtes, and that in speaking much, it should appeare that the historye of Satyrus is not cleane and cleare against you,

what a Catholike bishopp ys.

Defence  
fol. 61.

There ys (say you) nothing to the contrarye, but that the same persons which had the Sacrament of our Lord his bodye, had also about them the Sacrament of the blood.

ys

Yf you leese the cause yet you provide to Reply.  
 wynn the praise of a man full of nymble-  
 nes and actiuey in his inuentio. And tru-  
 ly, you finde nothing to the cōtrarie, but  
 that Christ deliuered the Sacrament of  
 his bodie only without the cupp, vnto  
 the rest of his disciples and folowers,  
 whiche were in other chambers of the  
 house where he kept his maunday. But  
 if they (of whom ye speak,) had the Sa-  
 cramet of the bloud about them, wherein  
 had they it, I praye you?

*Eyther in some conuenient vessel, or els af- Defence*  
*ter some other fashio as diuers of simplicitie ibidem.*  
*vppon a zeale at that tyme vsed.*

Doth the history geaue you any occasiō Reply.  
 to thinke so, or els doe you speake it, but  
 vpon your owne head? For if some at  
 the beginning, when the church was per-  
 secuted openlie by the princes of the  
 world, dyd carie the sacrament of Christ  
 his bloud about them, it doth not folow  
 that in Saint Ambrose his tyme, whē the  
 church was more enlarged and better set-  
 teled, the lyke manner was allwaies vsed.  
 You tell vs, that in taking of a long iorney  
some

*A Replie against the false*

*some caryed the sacrament of the bloud with  
them, and because they could not conveniently  
carye wyne with them, they soaked the Sacra-  
ment of the Lords his bodye in the bloud.  
As whoe should saye, that thei might not  
more cōuenientlie haue caryed the bloud  
in some vessel for the purpose. Other (saie  
you) moysted a linnen cloth in the Sacra-  
ment of bloud, Some, either because they could  
not by nature, or would not for religiō drin-  
ke wyne, vsed only water. Some other vsd  
mylke for wyne. But what of this? Can  
you inferr, vpon these perticular cases,  
that it is lykely that they which delyue-  
red the Sacrament vnto Satyrus, (as S.  
Ambrose writeth) had the Sacrament of  
bloud also about them as you doe sup-  
pose? As well it will folow then, that thei  
had the Sacrament of Christ his bloud,  
eyther in forme of water only or of mil-  
ke, because that you haue readen that in  
such formes it hath ben receyued. Con-  
sider also, that in S. Ambrose his time the  
church was not so much vnder feare of  
princes as before, neyther was holy Sa-  
tyrus such a simple fowle, althougħ a*



nowise then in our faith, as to receiue the Sacrament of such whom he knew not to be perfectlie instructed in the Christian religion. And he, being a man of honor, it is not lykely that the *Initiati*, the full Christians I meane, which were in the selfe same ship with him, did kepe the sacramēt with thē in such sort, as was to be wynted at for a tyme, and not absolutely to be allowed. But let yt be with them as you will, and you shal freely make as many supposinges as you can, that thei had the Sacrament of the blood eyther in a vessel, or soked in bread, or in a linnen cloth, or in any other maner. Yet what saie you to holy Satyrus? how did he receyue it at their handes?

In a stole (as you call yt)  
Well Sir, the worde is *orarium*, which if it be not well Englished a stole, what other name do you geaue it? You leaue it without a name, and will haue *orarium* to signifie perchaunce a what shall I call it, to the intent you maye applie it to what so euer thing you will. S. Ambrose in his *oratio* made of the beleif which we should

Defence  
ibid.  
Reply.

Ambros.  
in oratione  
de fide re-  
surrectionis,

T hanc

A Replie against the false-  
haue of your resurrection, speaking of  
Lazarus, sayeth, that *Facies eius orario col-  
ligata erat. His face was bounde vpp with*  
Epist. 85. *a sudarye or kerchey.* Againe, in his tenth  
booke of epistles, speaking of the holye  
relyques of Geruasius and Prothasius:  
*Quanta onaria iactitantur, quanta indumen-  
ta supra reliquias sacratissimas, ut iactu ipso  
medicabilia reposcantur? How many nap-  
kins or kercheyes, how manye-coates or clo-  
thes are cast vpon the most holye relyques,  
that being made medicinable through the ve-  
rye touching of them, they might be requy-  
red for, and had awaye agayne? Therefor,  
if orarium shall not be englyshed a stole,  
yet that you maye not thinke, that it was  
a bottle to carye wyne in, I haue shewed  
you two places out of Saint Ambrose, in  
which it is taken for a linnen cloth. And  
now, if holy Satyrus dyd put that sacra-  
ment which he receiued, in a linnen cloth,  
and wrapped it about his neck, it is very  
probable vnto vs, that it was in forme of  
bread onlye, except you will yet styll con-  
tynew in your imagination, and make a*  
*geste*

geffe, that it was either a mylkesopp or a  
 wyncsopp, or a lynné cloth moysted with  
 wyne, which he folded vpp in a kerchey,  
 napkyn, or stole. And then lett any indif-  
 ferent man be iudge, which of vs two  
 speaketh most reasonably, you which thin-  
 ke that he had the sacrament of bloud to-  
 geather with the sacrament of Christ his  
 bodye, or we, which can not deuise how  
 wyne should be there indosed, where we  
 reade no mention of other thing, but on-  
 ly of a linnen cloth. Now, as concerning  
 that, where you saye, that lerned and ho-  
 ly men did wynke and beare with many  
 thinges in the begynnyng, (as though the  
 reseruatiō of the blessed Sacrament, or  
 vsing of it in suche sorte as that holy Sa-  
 tyrus dyd, were to be numbred in that  
 kynde of thinges) you make S. Ambrose  
 therein to lack a greate part of his for-  
 titude of mynde and wysedome: For he,  
 such a Bishop, would neuer haue suffred  
 any substanciall parte of our fayth to be  
 defaced within his knowledge, and es-  
 peciallye with his brother he might and  
 would haue ben so bolde, as to reforme

his simplicitie and superstitious zeale of mynde towards the sacrament. And if you will ymagine, that he was loth to tell his owne brother the perfect truth of thinges in his lyfe tyme, yet at least, after his death he should neuer haue prayfed hym, (as he doeth in a most exquisyte maner) for that, which (according to your saying) was to be tolerated onely in the quicke, and not prayfed and commended in the dead. Saint Ambrose therfore, in a most sadd maner and tyme, prayfing his good brother, which then was departed this world, for many and sundrye vertues, of iustice, clemencie, temperancie, and chastitie, and especiallie commending hym, for his fayth and pietie, which shewed it selfe in the shipwrack of which we haue spoken, how can it be thought, that so wise and constant a Bishop would allea-ge that historie to prone the pietie of his brother, which rather (after your interpretation) was to be wynted at and kept vnder silence, least he should seeme to betray & vtter his superstitious behaniour and folie? You myngle also mylke, wyne,

water, soppes, & moysted lynnē clothes al  
together, as though there were no dis-  
ference, whether one did celebrate in milke  
alone, or wyne alone, or as though that,  
if the soking of the sacrament of Christ  
his bodye in his bloud was by Iulis de-  
crees reprovēd, therefore also receyving  
vnder one kynde, or sole receyving should  
be in lyke case myslyked. And yet, against  
water alone, or mylke in steede of wy-  
ne, you haue the expresse institution of  
Christ, and the expresse canons of Byf-  
shops and Councelles, but you can bring  
no such proufe against vs, that the sole  
receyving or receyving vnder one kynde  
is in no case lawfull. One thing I must cō-  
fesse vnto you, that in deed you haue ta-  
ken paynes to proue, that the common  
manner of receyving in the primitiue chur-  
che, was vnder both kindes, and in this  
part you alleage Gelasius, Tertullian, Iu-  
stine, Cyprian, Ambrose, Gregorie Na-  
zianzene, Hierome, Hilary, and Christo-  
stome learned men all, and the most of  
them Sainctes. How well thei serue for  
your purpose, what should I neede to ex-

*The fallacie or folie that the M. of the defence vseth against so- le recei- uing.*

anyne, whereas you will cōclude no more by them, but that which we graunt without prouing. It was a common maner to receiue in both kindes, and to receiue with cumpanie, but what of that? Maye you conclude thereby that it was also the only maner? and except you proue that it was the only maner, all your reasoning make nothing against vs. Therefor Syr, as you fought all this while out of the fyelde and matter proposed, so haue you triumphed, without any victory at all obtayned. And although you laye almost desperate stubbernes vnto our charge, and exhort your readers to beholde the slendernes and feblenes of our reasons, yet we will not be aferde to resist you in those pointes, against which you can saie nothing, and we shall counsell lykewise the reader, not to walke vpon other mens feete, but by his owne sense and discretiō, to consider whether that you haue not halted out of the question of which on- ly we had to talke, prouing vnto vs, that receiuing with cumpany and vnder both kyndes was ordinarie, and accustomed,

in the begynnyng of the church, (which we graunt,) but nothing at al disprouing, that sole receiuing, or receiuing vnder one kynde may and hath ben vsed without any breach of Christ his institution.

Thirdly now it foloweth, to speak of reseruatiō of the Sacrament, which you thinke that no man hath euer flatlie denyed to haue ben vsed in the primitiue church. how now then? are not thei impudent which will speake against it? No saie you. And why saie ye no? Mary because we maye denye

*Of reseruatiō of the Sacrament.*

*Eyther that we haue any testimony in the word of God to iustifye it, or that all the holy fathers did approue it.*

Naye verelie, this can not excuse some man of impudencie, those I mean, which are so full of boasting, and so voyde of doing, that thei stand not vpo these two pointes, whether it be first in expresse scripture, or whether all the Doctors approue it, but saie playnlie, that we haue not one worde, one sentence, one example of the primitiue church, to proue our assertions. Against which kynde of men,

*Reply.*

*The M. of the defence would saie ne bring downe the challenge, and make the questiō more larger. out of tyme, place and expectation.*

*A Replie against the false-*  
it is sufficient for vs, to shew, that the thinges which we affirme haue ben vsed, and that also of good men.

*Defence.* In deede it is sufficient to shew that it was  
*fol. 67.* then vsed, but it is not sufficient, that it must therfore be allwayes vsed, or all dyd well at that tyme in vsing of it.

*See agayne how the M. of the defence runeth fro the questiō*  
*Reply.* Sir we doe not cōclude a necessitie, that it must be vsed, because it was once vsed, but a possibilitie and lawfullnes, that it maye be now vsed, that which in the primitiue church was not refused, and we saye, not that all then dyd well in vsing of it (for what can we iudge of all their doinges) but, if S. Ambrose his brother alone, did well, it is inough for our purpose against certayne heretikes, which make so much a doe about the vse of the Lorde his supper, that except the sacrament be straytwaies receyued, there should be no bodye of Christ at all. And if we had no more, but S. Cirills testimonye against you it is inough for vs. Whom, before you answer, or rather not answer, but denie, you make a protestation, and tell vs what authoritie you attribute



tribute vnto the olde fathers. And because your saying should haue the more weight, you conclude with S. Augustyne, that you do not count any thing therefore true, because men of excellent holynes and lerning were of that opinion. But because, they can persuaue you, eyther by scripture or good reason, that it is not against the truth. which saying of S. Augustyne, we gladly admitt, and add further vnto it, that although scripture and reason be alleaged plentyfully, yett Neither scripture neither reason can settle our faith, but only the authoritie of the church that there is a further and greater authoritie, by which we ought to be ruled. For albeit, that you doe make this obiection against your selfe, as it were in our behalfe, that men of great holynes and learning would neuer write that which they thought not to be agreeable with God his worde, by which your obiection it might be suspected, that we doe stiffely and stoutly holde with euery saying of the excellent doctors, yett the truth is farr otherwise. And we know better then you (because it was the Catholike church which hath defined it and not you) that

Lactantius, Cyprian, Origen, and many others, had theyr priuate opinions and errors. And if you wil stād by that which you haue protested, why be you not of S. Cyprian his mynde, as concerning rebaptisation, whereas he wanted neither scriptures, neyther reasons for his purpose? or why doe ye not holde with Origen, Clemens, Alexandrinus, Tertullia, and other great clerkes in such their false opinions which they defended with apparant scripture and reason? Therfor as S. Augustyne saith wiselie, that he wil beleue no Doctor vpon his bare word, without scripture or reason, and as we follow his lesson therein: so yet we add further, that, be a man neuer so auncient and well learned, and let hym bring neuer so much scripture and reason, yet except he be allowed of the church, he is to be eschewed, with all his wytt and learning. For if it shall please you to learne more iudgement, this you must vnderstand, according to the exact sentence of Vincen-  
tius Lyrenensis, that we must holde those things which haue ben beleued in all tymes,

mes, in all places, of all persons. To dispute *The places of refuge*  
of that which the whole church doth obserue *in doubt-*  
through the world, it is (saith S. Austyne) *full tymes.*  
a most impudent madnes, and therfor it may *August. ad*  
be rightlie and well beleiued, first of all, *lanu. epist.*  
that which the whole church doth teach *Vniuersalitie.*  
vs. But what if ther be schismes and diuisions  
in the church, for the tyme present? Mary Syr  
then, we must resort vnto Antiquitie, and *Antiquitie*  
aske counsell of the most auncient fa-  
thers. But then agayne, what if the aun-  
cient fathers agree not among themselves?  
Truly then, we must folow the voyces of *Consent.*  
the most and best learned of them. And  
so by these meanes, we haue three places  
of refuge, *Vniuersalitie, Antiquitie, and*  
*Consent.* And we the Catholikes haue most  
certaine and infallible rules, by which we  
do trye priuate opinions of doctors, gea-  
uing lesse vnto them then you do (which  
esteeme your owne iudgemētes so high-  
lye) except thei agree with the church of  
Christ, or agree with other of their fel-  
lowes at the least. Therfor Syr, neuer tell  
vs hereafter, that the doctors haue errors,  
& that thei are to be readē with discretio,

*A Replie against the false-*

*The fallacie or fallie that the M. of the defence vseth against so-le receiuing.*

anyne, whereas you will cōclude no more by them, but that which we graunt without prouing. It was a common maner to receiue in both kindes, and to receiue with cumpanie, but what of that? Maye you conclude thereby that it was also the only maner? and except you proue that it was the only maner, all your reasoning make nothing against vs. Therefor Syr, as you fought all this while out of the fyelde and matter proposed, so haue you triumphed, without any victory at all obtayned. And although you laye almost desperate stubbernes vnto our charge, and exhort your readers to beholde the slendernes and feblenes of our reasons, yet we will not be aferde to resist you in those pointes, against which you can saie nothing, and we shall counsell lykewise the reader, not to walke vpon other mens feere, but by his owne sense and discretio, to consider whether that you haue not halted out of the question of which on-lye we had to talke, prouing vnto vs, that receiuing with cumpany and vnder both kyndes was ordinarie, and accustomed,

in the begynnyng of the church, (which we graūt,) but nothing at al disprouing, that sole receiuing, or receiuing vnder one kynde may and hath ben vsed without any breach of Christ his institution.

Thirdly now it foloweth, to speak of reseruatiō of the Sacrament, which you thinke that no man hath euer flatlie denyed to haue ben vsed in the primitiue church. how now then? are not thei impudent which will speake against it? No saie you. And why saie ye no? Mary because we maye denye

*Of reseruatiō of the Sacrament.*

*Eytber that we haue any testimony in the Defence word of God to iustifye it, or that all the fol. 67. holy fathers did approue it.*

Naye verelie, this can not excuse some man of impudencie, those I mean, which are so full of boasting, and so voyde of doing, that thei stand not vpon these two pointes, whether it be first in expresse scripture, or whether all the Doctors approue it, but saie playnlie, that we haue not one worde, one sentence, one example of the primitiue church, to proue our assertions. Against which kynde of men,

*Reply.*

*The M. of the defence would saie. ne bring downe the challenge, and make the questiō more larger. out of tyme, place and exposition.*

*A Replie against the false*

it is sufficient for vs, to shew, that the thinges which we affirme haue ben vsed, and that also of good men.

*Defence.* In deede it is sufficient to shew that it was  
*fol. 67.* then vsed, but it is not sufficient, that it  
must therfore be allwayes vsed, or all dyd  
well at that tyme in vsing of it.

*See agayne  
how the  
M. of the  
defence  
runeth frō  
the questiō* *Reply.* Sir we doe not cōclude a necessitie, that  
it must be vsed, because it was once vsed,  
but a possibilitie and lawfullnes, that it  
maye be now vsed, that which in the pri-  
mitiue church was not refused, and we  
saye, not that all then dyd well in vsing  
of it (for what can we iudge of all their  
doinges) but, if S. Ambrose his brother  
alone, did well, it is inough for our pur-  
pose against certayne heretikes, which  
make so much a doe about the vse of  
the Lorde his supper, that except the sa-  
crament be straytwayes receyued, there  
should be no bodye of Christ at all. And  
if we had no more, but S. Cirills testi-  
monyne against you it is inough for vs.  
Whom, before you answer, or rather not  
answer, but denie, you make a protesta-  
tion, and tell vs what authoritie you at-  
tribute

tribute vnto the olde fathers. And because your saying should haue the more weight, you conclude with S. Augustyne, that you do not count any thing therefore true, because men of excellent holynes and lerning were of that opinion. But because, they can persuaade you, eyther by scripture or good reason, that it is not against the truth. which saying of S. Augustyne, we gladly admitt, and add further vnto it, that although scripture and reason be alleaged plentyfully, yett *Neither scripture neither reason can settle our faith, but only the authoritie of the church* that there is a further and greater authoritie, by which we ought to be ruled. For albeit, that you doe make this obiection against your selfe, as it were in our behalfe, that men of great holynes and learning would neuer write that which they thought not to be agreeable with God his worde, by which your obiection it might be suspected, that we doe stiffely and stoutly holde with euery saying of the excellent doctores, yet the truth is farr otherwise. And we know better then you (because it was the Catholike church which hath defined it and not you) that

Lactantius, Cyprian, Origen, and many others, had theyr priuate opinions and errors. And if you wil stād by that which you haue protested, why be you not of S. Cyprian his mynde, as concerning rebaptisation, whereas he wanted neither scriptures, neyther reasons for his purpose? or why doe ye not holde with Origen, Clemens, Alexandrinus, Tertullia, and other great clerkes in such their false opinions which they defended with apparant scripture and reason? Therfor as S. Augustyne saith wiselie, that he wil beleue no Doctor vpon his bare word, without scripture or reason, and as we follow his lesson therein: so yet we add further, that, be a man neuer so auncient and well learned, and let hym bring neuer so much scripture and reason, yet except he be allowed of the churche, he is to be eschewed, with all his wytt and learning. For if it shall please you to learne more iudgement, this you must vnderstand, according to the exact sentence of Vincen-  
tius Lyrenensis, that we must holde those things which haue ben beleued in all tymes,



mes, in all places, of all persons. To dispute <sup>The places</sup>  
of that which the whole church doth obserue <sup>of refuge</sup>  
through the world, it is (saith S. Austyne) full tymes. <sup>in doubt-</sup>  
a most impudent madnes, and therfor it may <sup>August. ad</sup>  
be rightlye and well beleied, first of all, <sup>lanu. epist.</sup>  
that which the whole church doth teach <sup>118.</sup>  
vs. But what if ther be schismes and diuisions <sup>Vniuers-</sup>  
in the church, for the tyme present? Mary Syr <sup>salitie.</sup>  
then, we must resort vnto Antiquitie, and Antiquitie  
aske counsell of the most auncient fa-  
thers. But then agayne, what if the aun-  
cient fathers agree not among themselves?  
Truly then, we must folow the voyces of Consent.  
the most and best learned of them. And  
so by these meanes, we haue three places  
of refuge, Vniuersalitye, Antiquitye, and  
Consent. And we the Catholikes haue most  
certaine and infallible rules, by which we  
do trye priuate opinions of doctors, gea-  
uing lesse vnto them then you do (which  
esteeme your owne iudgemētes so high-  
lye) except thei agree with the church of  
Christ, or agree with other of their fel-  
lowes at the least. Therfor Syr, neuer tell  
vs hereafter, that the doctors haue errors,  
& that thei are to be readē with discretiō,

*A Replie against the false*

(as though that the Catholikes did make an article of faith, of euery thing which thei reade in the fathers) but consider rather that we trye them more exactly then you doe, and we can not be straitwaies perswaded, without further question, if the best learned that euer was, shold bring scripture and reason, to proue his singular opinion. Yet, seeing that you can finde in your harte, so quicklie to yeld vnto the learned and holy mens scriptures or good reasons, although there is a better waye which you shold take, neuertheles, to lett you haue a litle your owne mynde, what saie you now vnto S. Cyrill? his wordes be these vnto Calosyrius: *They are then madd, which saye, the mystical benediction or blessing to recise from her sanctification, if any leauinges remayne vntyll the next daye. Because the very holy body of Christ, shall not be chainged, but the vertue, blessing, and lyuely quyckenynge, is in it rather. This is S. Cyrill against you, an how can you auoyde hym?*

*D. Cyrill.  
ad Calosyrium.*

*You myll not (you say) playnlie deny the place, because it is alleaged of diuers other.*  
*Yet*

*Defence  
fol. 70.*

Yet because this worke of S. Cyrill is not extant, you haue good cause to suspect it.

Although the worke be not extant vnto Reply. you, yet it maye be in some libraries of the world: and the place being alleaged of many, an honest plaine dealing man would not suspect, without some good and great cause, that it were falsely fathered vpon S. Cirill. For if the Catholikes could haue founde in their hartes, to haue mysused the simplicitie of others, and to attribute vnto holie fathers, such sentences as were neuer theirs, it had ben an easie matter for the Bishoppes of Christendome, in that great consent and peace of faith, which hath ben in the church for eight or nine hundred yeares together (vntill the dyuell raised vpp Luther) to haue agreed vpon such a booke, which should make expressly against new vpstart heretikes, and haue the name of S. Augustine, S. Ambrose, S. Hierome, or some other. And againe, it had ben an easie matter for some one Bishop, Abbot, or Doctor, to fayne that he had founde such or such a booke of S. Augustine,

*A Replie against the false-*

ne, S. Ambrose, S. Hierome, or other, if there had ben no more conscience in Catholikes, then is proued to be now in heretikes. It is sone said, this is not Saint Cyrill his testimonie, and as the prouerbe is in some scholes, *Plus potest asinus negare, quam Aristoteles probare*. And further also, if the Catholikes should be perceiued neuer to haue had emong them this testimonie of S. Cyrill, before that late heretikes of these dayes beganne to impugne them openlye, as one might easily alleage, at all aduenture, vpon some priuate wylfulnes, that S. Cyrill sayeth this vnto Calosyrius, so might he probably be suspected of an other, lest perchauise he inuented false testimonies. But you can not proue it by vs, that we haue vsed this defence out of S. Cyrill, only sence we haue strued against you, but rather, when all thinges were quyet, you shall finde those testimonies which you suspect, to haue ben recyted of Catholikes. And especiallye that saying of his, which maketh for the supremacie of the Bishop of Rome, which some hundred yeares agoe,

goe, S. Thomas Aquinas hath retyred  
out of S. Cyrill *Tresaurorum. xij.* which  
testimony if it be not in the Latyn now  
extant, yet it maye be in the Greeke, and  
what Greeke copyes are beyonde sea you  
can not tell, and if it be not in print, yet  
it may be in wryten booke, whereas ma-  
ny yeares, before any printing was in the  
world, this testimonie is alleaged by ap-  
proved men and excellent, both for lear-  
ning and lyuing. Also, if you haue cause  
to suspect the testimonie which hath not  
the worke extant, out of which it was ta-  
ken, what cause moued you then, to ma-  
ke so greate store of a fragment of Ge-  
lasius which you doe allwaies alleage  
most busilye, when you talke of recey-  
uing vnder both kyndes. And although  
Gelasius in that selfe same abrupt, and  
short sentence, doth expresselye declare,  
that he speaketh against such as which  
vpon a certayne superstition, abstayned  
from the receyuing of Christ his bloud,  
and serueth nothing at all vnto the pur-  
pose of which we talke. Yet you delight  
so much in it, as though all were falshe  
which

All is falshe  
that com-  
meth to be  
retikes  
nettes.

*A Replie against the false*

which commerth to your nett, and no testimony were to be suspected, which may seeme to serue for your purpose; although the work be not extant. Whereby it appeareth, that you picke onely a quarrell againste the testimonye which we bring out of S. Cyrill, and myslyke with it, not because the worke is not extant, but because he calleth you madd men, in reproving reseruatiō of the sacrament. Now whe you haue said as much as you could, to the disgracyng of the testimony, then flatter you with it agayne, and saye:

*Defence  
fol. 71.*

*But be yt so, that these are Cyrill his owne wordes in deede. We haue for that one suspected place, a numbre of sounde testimonies, that all dyd not allow reseruatiō, nor*

*Reply.*

*thinks it according to the worde of God.*

You geaue and take awaye againe. You graunt that they shall be Saint Cyrill his owne wordes in deede, and yet stratwayes you call it a suspected place. But lett vs confider, how sounde your testimonies be: First you alllege Origine, which in deede hath those wordes which you recite, but his meaning yet was not to re-  
proue

profie all reservation of the sacrament.  
 For he, expounding those wordes *Leu. 24*  
 in which it is commaunded that the fles-  
 she of the sacrifice which shall be offered in  
 waye of thankes geauing, shall be eaten  
 the same daye, and that nothing thereof  
 shall remayne vntill the morow, sayeth *Orig. in. 7*  
*Leuitici.*  
 The flesh which ye appointed for the priestes  
 out of the sacrifice, ye the worde of God,  
 which they teach in the church. For the  
 therefore they are warned by mysticall figu-  
 res, that when they begin to preach vnto the  
 people, they bring forth not the yesterdayes  
 leauinges, nor yet old thinges which are as  
 yet the letter, but that they speak all such  
 frethe and new thinges, through the grace of  
 God, and fynde out all wayes spirituall rebir-  
 gan. Now to sett furth, as it were, this his  
 interpretation, he gathereth many argu-  
 mentes very myrreable, out of many thinges  
 ges, in such sort, yet, that you maye rather  
 praysie his imitation, then requyre it to  
 be taken of vs for an assured conclusion.  
 For (sayeth he) our Lorde also did not dis-  
 fer the bread which he gaue to his disciples  
 saying, Take and eate, which he did the same

Origine  
 proued not  
 to make a-  
 gainst re-  
 seruation.

Mat. 26 maner to be kept vntill the morrow. Per-  
chaunce also this mystery is conueyned, in  
that, that he doth not command bread to be  
carried in our waye or iournaye, to the intent  
that we should bring forth the bread of the

Luc. 9. worde of God, which we charge with vs all:  
Mat. 26  
John 13  
John 14  
John 15  
John 16  
John 17  
John 18  
John 19  
John 20  
John 21  
John 22  
John 23  
John 24  
John 25  
John 26  
John 27  
John 28  
John 29  
John 30  
John 31  
John 32  
John 33  
John 34  
John 35  
John 36  
John 37  
John 38  
John 39  
John 40  
John 41  
John 42  
John 43  
John 44  
John 45  
John 46  
John 47  
John 48  
John 49  
John 50  
John 51  
John 52  
John 53  
John 54  
John 55  
John 56  
John 57  
John 58  
John 59  
John 60  
John 61  
John 62  
John 63  
John 64  
John 65  
John 66  
John 67  
John 68  
John 69  
John 70  
John 71  
John 72  
John 73  
John 74  
John 75  
John 76  
John 77  
John 78  
John 79  
John 80  
John 81  
John 82  
John 83  
John 84  
John 85  
John 86  
John 87  
John 88  
John 89  
John 90  
John 91  
John 92  
John 93  
John 94  
John 95  
John 96  
John 97  
John 98  
John 99  
John 100  
John 101  
John 102  
John 103  
John 104  
John 105  
John 106  
John 107  
John 108  
John 109  
John 110  
John 111  
John 112  
John 113  
John 114  
John 115  
John 116  
John 117  
John 118  
John 119  
John 120  
John 121  
John 122  
John 123  
John 124  
John 125  
John 126  
John 127  
John 128  
John 129  
John 130  
John 131  
John 132  
John 133  
John 134  
John 135  
John 136  
John 137  
John 138  
John 139  
John 140  
John 141  
John 142  
John 143  
John 144  
John 145  
John 146  
John 147  
John 148  
John 149  
John 150  
John 151  
John 152  
John 153  
John 154  
John 155  
John 156  
John 157  
John 158  
John 159  
John 160  
John 161  
John 162  
John 163  
John 164  
John 165  
John 166  
John 167  
John 168  
John 169  
John 170  
John 171  
John 172  
John 173  
John 174  
John 175  
John 176  
John 177  
John 178  
John 179  
John 180  
John 181  
John 182  
John 183  
John 184  
John 185  
John 186  
John 187  
John 188  
John 189  
John 190  
John 191  
John 192  
John 193  
John 194  
John 195  
John 196  
John 197  
John 198  
John 199  
John 200  
John 201  
John 202  
John 203  
John 204  
John 205  
John 206  
John 207  
John 208  
John 209  
John 210  
John 211  
John 212  
John 213  
John 214  
John 215  
John 216  
John 217  
John 218  
John 219  
John 220  
John 221  
John 222  
John 223  
John 224  
John 225  
John 226  
John 227  
John 228  
John 229  
John 230  
John 231  
John 232  
John 233  
John 234  
John 235  
John 236  
John 237  
John 238  
John 239  
John 240  
John 241  
John 242  
John 243  
John 244  
John 245  
John 246  
John 247  
John 248  
John 249  
John 250  
John 251  
John 252  
John 253  
John 254  
John 255  
John 256  
John 257  
John 258  
John 259  
John 260  
John 261  
John 262  
John 263  
John 264  
John 265  
John 266  
John 267  
John 268  
John 269  
John 270  
John 271  
John 272  
John 273  
John 274  
John 275  
John 276  
John 277  
John 278  
John 279  
John 280  
John 281  
John 282  
John 283  
John 284  
John 285  
John 286  
John 287  
John 288  
John 289  
John 290  
John 291  
John 292  
John 293  
John 294  
John 295  
John 296  
John 297  
John 298  
John 299  
John 300  
John 301  
John 302  
John 303  
John 304  
John 305  
John 306  
John 307  
John 308  
John 309  
John 310  
John 311  
John 312  
John 313  
John 314  
John 315  
John 316  
John 317  
John 318  
John 319  
John 320  
John 321  
John 322  
John 323  
John 324  
John 325  
John 326  
John 327  
John 328  
John 329  
John 330  
John 331  
John 332  
John 333  
John 334  
John 335  
John 336  
John 337  
John 338  
John 339  
John 340  
John 341  
John 342  
John 343  
John 344  
John 345  
John 346  
John 347  
John 348  
John 349  
John 350  
John 351  
John 352  
John 353  
John 354  
John 355  
John 356  
John 357  
John 358  
John 359  
John 360  
John 361  
John 362  
John 363  
John 364  
John 365  
John 366  
John 367  
John 368  
John 369  
John 370  
John 371  
John 372  
John 373  
John 374  
John 375  
John 376  
John 377  
John 378  
John 379  
John 380  
John 381  
John 382  
John 383  
John 384  
John 385  
John 386  
John 387  
John 388  
John 389  
John 390  
John 391  
John 392  
John 393  
John 394  
John 395  
John 396  
John 397  
John 398  
John 399  
John 400  
John 401  
John 402  
John 403  
John 404  
John 405  
John 406  
John 407  
John 408  
John 409  
John 410  
John 411  
John 412  
John 413  
John 414  
John 415  
John 416  
John 417  
John 418  
John 419  
John 420  
John 421  
John 422  
John 423  
John 424  
John 425  
John 426  
John 427  
John 428  
John 429  
John 430  
John 431  
John 432  
John 433  
John 434  
John 435  
John 436  
John 437  
John 438  
John 439  
John 440  
John 441  
John 442  
John 443  
John 444  
John 445  
John 446  
John 447  
John 448  
John 449  
John 450  
John 451  
John 452  
John 453  
John 454  
John 455  
John 456  
John 457  
John 458  
John 459  
John 460  
John 461  
John 462  
John 463  
John 464  
John 465  
John 466  
John 467  
John 468  
John 469  
John 470  
John 471  
John 472  
John 473  
John 474  
John 475  
John 476  
John 477  
John 478  
John 479  
John 480  
John 481  
John 482  
John 483  
John 484  
John 485  
John 486  
John 487  
John 488  
John 489  
John 490  
John 491  
John 492  
John 493  
John 494  
John 495  
John 496  
John 497  
John 498  
John 499  
John 500  
John 501  
John 502  
John 503  
John 504  
John 505  
John 506  
John 507  
John 508  
John 509  
John 510  
John 511  
John 512  
John 513  
John 514  
John 515  
John 516  
John 517  
John 518  
John 519  
John 520  
John 521  
John 522  
John 523  
John 524  
John 525  
John 526  
John 527  
John 528  
John 529  
John 530  
John 531  
John 532  
John 533  
John 534  
John 535  
John 536  
John 537  
John 538  
John 539  
John 540  
John 541  
John 542  
John 543  
John 544  
John 545  
John 546  
John 547  
John 548  
John 549  
John 550  
John 551  
John 552  
John 553  
John 554  
John 555  
John 556  
John 557  
John 558  
John 559  
John 560  
John 561  
John 562  
John 563  
John 564  
John 565  
John 566  
John 567  
John 568  
John 569  
John 570  
John 571  
John 572  
John 573  
John 574  
John 575  
John 576  
John 577  
John 578  
John 579  
John 580  
John 581  
John 582  
John 583  
John 584  
John 585  
John 586  
John 587  
John 588  
John 589  
John 590  
John 591  
John 592  
John 593  
John 594  
John 595  
John 596  
John 597  
John 598  
John 599  
John 600  
John 601  
John 602  
John 603  
John 604  
John 605  
John 606  
John 607  
John 608  
John 609  
John 610  
John 611  
John 612  
John 613  
John 614  
John 615  
John 616  
John 617  
John 618  
John 619  
John 620  
John 621  
John 622  
John 623  
John 624  
John 625  
John 626  
John 627  
John 628  
John 629  
John 630  
John 631  
John 632  
John 633  
John 634  
John 635  
John 636  
John 637  
John 638  
John 639  
John 640  
John 641  
John 642  
John 643  
John 644  
John 645  
John 646  
John 647  
John 648  
John 649  
John 650  
John 651  
John 652  
John 653  
John 654  
John 655  
John 656  
John 657  
John 658  
John 659  
John 660  
John 661  
John 662  
John 663  
John 664  
John 665  
John 666  
John 667  
John 668  
John 669  
John 670  
John 671  
John 672  
John 673  
John 674  
John 675  
John 676  
John 677  
John 678  
John 679  
John 680  
John 681  
John 682  
John 683  
John 684  
John 685  
John 686  
John 687  
John 688  
John 689  
John 690  
John 691  
John 692  
John 693  
John 694  
John 695  
John 696  
John 697  
John 698  
John 699  
John 700  
John 701  
John 702  
John 703  
John 704  
John 705  
John 706  
John 707  
John 708  
John 709  
John 710  
John 711  
John 712  
John 713  
John 714  
John 715  
John 716  
John 717  
John 718  
John 719  
John 720  
John 721  
John 722  
John 723  
John 724  
John 725  
John 726  
John 727  
John 728  
John 729  
John 730  
John 731  
John 732  
John 733  
John 734  
John 735  
John 736  
John 737  
John 738  
John 739  
John 740  
John 741  
John 742  
John 743  
John 744  
John 745  
John 746  
John 747  
John 748  
John 749  
John 750  
John 751  
John 752  
John 753  
John 754  
John 755  
John 756  
John 757  
John 758  
John 759  
John 760  
John 761  
John 762  
John 763  
John 764  
John 765  
John 766  
John 767  
John 768  
John 769  
John 770  
John 771  
John 772  
John 773  
John 774  
John 775  
John 776  
John 777  
John 778  
John 779  
John 780  
John 781  
John 782  
John 783  
John 784  
John 785  
John 786  
John 787  
John 788  
John 789  
John 790  
John 791  
John 792  
John 793  
John 794  
John 795  
John 796  
John 797  
John 798  
John 799  
John 800  
John 801  
John 802  
John 803  
John 804  
John 805  
John 806  
John 807  
John 808  
John 809  
John 810  
John 811  
John 812  
John 813  
John 814  
John 815  
John 816  
John 817  
John 818  
John 819  
John 820  
John 821  
John 822  
John 823  
John 824  
John 825  
John 826  
John 827  
John 828  
John 829  
John 830  
John 831  
John 832  
John 833  
John 834  
John 835  
John 836  
John 837  
John 838  
John 839  
John 840  
John 841  
John 842  
John 843  
John 844  
John 845  
John 846  
John 847  
John 848  
John 849  
John 850  
John 851  
John 852  
John 853  
John 854  
John 855  
John 856  
John 857  
John 858  
John 859  
John 860  
John 861  
John 862  
John 863  
John 864  
John 865  
John 866  
John 867  
John 868  
John 869  
John 870  
John 871  
John 872  
John 873  
John 874  
John 875  
John 876  
John 877  
John 878  
John 879  
John 880  
John 881  
John 882  
John 883  
John 884  
John 885  
John 886  
John 887  
John 888  
John 889  
John 890  
John 891  
John 892  
John 893  
John 894  
John 895  
John 896  
John 897  
John 898  
John 899  
John 900  
John 901  
John 902  
John 903  
John 904  
John 905  
John 906  
John 907  
John 908  
John 909  
John 910  
John 911  
John 912  
John 913  
John 914  
John 915  
John 916  
John 917  
John 918  
John 919  
John 920  
John 921  
John 922  
John 923  
John 924  
John 925  
John 926  
John 927  
John 928  
John 929  
John 930  
John 931  
John 932  
John 933  
John 934  
John 935  
John 936  
John 937  
John 938  
John 939  
John 940  
John 941  
John 942  
John 943  
John 944  
John 945  
John 946  
John 947  
John 948  
John 949  
John 950  
John 951  
John 952  
John 953  
John 954  
John 955  
John 956  
John 957  
John 958  
John 959  
John 960  
John 961  
John 962  
John 963  
John 964  
John 965  
John 966  
John 967  
John 968  
John 969  
John 970  
John 971  
John 972  
John 973  
John 974  
John 975  
John 976  
John 977  
John 978  
John 979  
John 980  
John 981  
John 982  
John 983  
John 984  
John 985  
John 986  
John 987  
John 988  
John 989  
John 990  
John 991  
John 992  
John 993  
John 994  
John 995  
John 996  
John 997  
John 998  
John 999  
John 1000

Iosue. 9. (Iue) are clere for condemned and made bondes  
of wood, and carriages of water, because they  
brought old stale bread vnto the Israelites,  
which the spirituall lawe had commanded to  
occupy fresh and new. Hereby therefore it  
doth appere manifestlie, that Origine  
did not intend to make a necessarie con-  
clusion, that the sacrament must not be  
referred; no more then he doth affirme  
that the cause why the Gabaonites were  
made bondemes vnto the Lewes, was, that  
they brought old crustes of whole bread  
in their pouches and budgetes. But, as he  
was an exceeding subtile diuine, and la-  
bored to draue all thinges vnto a good  
spirituall sense, so he sayeth, that Christ  
gaue breade vnto his Disciples, and bad  
them eate it straitwaies, and not keepe it



myll the morow, to signifie that our preaching vnto the people, and our praying of God, should be allwaies new, that is to saye, spirituall and herry. Vnto which his argument and reason, if I would answer and say, that neyther Christ did bydd his Apostles to eate his body straitwaies, and that granting also so much vnto hym, yet reseruatiō of the sacrament in the church, might stande with Christ his fact in his supper well inough, I see not what might be replyed against me, or how he should mayntayne his proposition. Yet because his cōclusion is true (that in preaching of the Ghospell, and praying of God; we should bring furth a new and spirituall sense,) I will not stryue with him vpon the premisses, but rather be glad of his wyttie interpretation. As in an other example, to make this matter mote easie, when some holy father saith that God at the begynnyng made two lightes, one greater, an other smaller, to signifie that the Christians are gouerned by spirituall and temporall officers. &c.

I haue not to contende with hym vpon

*A Replie against the yalpes*

his subtile collection, but to graunt hym  
that I see so much in the Sonhe and Mo-  
ne, because I am not hindred by his con-  
clusion. To be lhort, this mysticall Theo-  
logie is not sounde and certaine to make  
argumentes by. Therefore if you thinke  
Origine, in this place, to serue for your  
purpose, and so to serue, that it is a more  
sounde place for you, then is S. Cyrilles  
against you, then truly, as you maye haue  
perchaunse a good tast to trye which ba-  
ker of the towne hath the best bread, so  
haue you a very corrupt iudgement vn-  
doubtedlie, in the vnderstanding of anti-  
cient Doctors. But let vs heare now an  
other sound testimony of yours.

**Defence.** *He that wrote the sermon de coris Dominis  
fol. 71. in Cyprian, saeth playnlie of the sacrament,  
Recipitur, non concluditur, it is receyued, not  
inclosed and shut vp.*

**Reply.** First you might doe well to name hym  
which wrote these sermons, and to shewe  
some probable authoritie why they are not  
S. Cyprianes. Then whereas you pro-  
myed to bring such testimonies, which  
should be found and not suspected, why  
see the ab-  
surditie.

allea.

allege you that sermon for your defence, which beareth the name of blessed S. Cyprian, and yet drawe the authoritie of his name awaye from it, whereby it hath lesse commendation. Yet it is not I, which doubt of the authoritie of that sermon, but glad I am, that though it be not S. Cyprians, yet it is of such a truth and antiquitie, that a sounde testimonie may be borrowed allwaies out of it. Onlie this I would haue you warned of, that after sayes and greate promyses of sound and autentike testimonies, you disgrace not your owne cause, and geaue aduantage vnto your aduersarie to refuse that worke as altogether of no authoritie, which your selfe do thinke vnworthie to be fathered vpon a right learned Doctor. But now, whereas S. Cyprian, or that other, which (as you reporte) wrote that sermon, saith: *The sacrament is receyued, and not included, or inclosed, and shut vp*, as you English it, what vnderstand you, by shutting vp of the sacrament? doth that place make against reservation of the sacrament? and is this an other of your sound

testimonies, which you make so to sound as though the sacrament were not to be inclosed within a pyxe, or shut vp within some convenient place, one or other? S. Cyprian in that sermon, after many other excellencies, which he founde to be in our sacrament of the altar, about the sacrifices of the Iewes, saith in further commendation of it, in this sort: The prerogative of the Louisical dignitie, doth aduise

Cypr. in  
serm. de  
coena do-  
mini.

to these loues and bread, not priestes onlie, but the whole church is invited vnto these banquettes. Auequal portion is geauen vnto all; he is bestowed continuing whole, he is distributed and not dismembred, he is incorporated and not wronged or iniured, he is receiued and not included, dwelling with the weake and sicklie, he is not weake. &c. he is not offended with the seruice of the poore. A pure fayth, a sincere mynde doth delighe him dweller, and the narrownes of our sely poore house, doth not offende or hynde in the greatnes of God, which is large and allmightye. How saie you then? is not the sense of these wordes, he is receiued, and not included, referred onlie vnto the commendation

now and setting furth of Christ in the sacrament, which continueth allwaies whole and one, although he should be diuided among neuer so manye persons? and is not included within them, which yet doe receiue hym? Yet what a sense haue you put vpon this place? as though this were the meaning of it, that Christ is receiued and not included, that is to saie, we must receiue the sacrament and keepe no parte of it vntill the next daie, nor shut vp any portion of it within pyx, boxe, or coffer, but straitwaies make a perfect communion, that there may be in any case no reservation. Yet in that place, there is nothing lesse intended, which (as euery man learned maye perceiue) is wholly set furth and decked, with the coupling of contraries together, as, *To be distributed*, which importeth a making of partes, and *not to be dismembred*, which signifieth no parte to haue ben pulled from the whole. *To be incorporated*, which should not seeme to be done without some alteration, and yet *not to be iniured*, which declareth agayne the thing to continew in his for-

thei which haue any vnderstanding, let them for truthe sake consider, how S. Cypriane, and the vnlearned lay people are abused.

mer estate. To be receiued, by which wor-  
 de we seeme to haue it within vs, and not  
 to be included, which setteth agayne the  
 thing at libertie. Wherefore this place as  
 it maketh nothing for your purpose, so  
 yet it maye serue vs, and all other which  
 haue regarde of their soules, to beware  
 how they go vpon other mens feete, or ry-  
 de (if they be gentlemen) vpon an others  
 bayard, except they be sure before, that to-  
 gether with his boldenes he hath also his  
 eyes. After this, you alleage out of Ilichius  
 that the residue of the sacrament not re-  
 ceiued, was in his tyme burned, and out  
 of S. Clement, (whom you contemptu-  
 ouslie doe call our Clement) you recite  
 that the ministers must with feare and re-  
 uerence, eate vpp the remaynent of the  
 consecrated hostes, wherevpon you con-  
 clude that reseruatiō was not generally  
 vsed, which being granted vnto you, it  
 remayneth yet that S. Cyrill maye stande  
 well inough with S. Clemēt and Ilichius.  
 For as examples are brought for decla-  
 ration of both partes, so is reseruatiō a  
 thing indifferent to be vsed, or to be o-  
 mit-

mitted: And lyke as we should proue our  
selues very ignorant, if we should denye  
absolutelye that reseruatiō was at anye  
tyme omitted; so doth S. Cyrill saie wise-  
lie and trulie, that they are madd men,  
which make no price of the sacrament, if  
it be once reserved. In the later end of  
the chapter, you presse vs with S. Cle-  
ment his authoritie, as though we had e-  
uer graunted vnto you, that all is to be fo-  
llowed now of necessitie, which was once  
observed in the primitiue church, or as  
though our answer had not euer ben, that  
receiuing alone or with company is in it  
selfe a thing indifferent. But it seemeth,  
you were well apaid; that you had shif-  
ted away the article of reseruatiō, which  
troubleth you verie sore, so which your  
answer is exceeding simple and vnper-  
fect, yea rather it is no answer at all. Be-  
cause you confesse as much as we do re-  
quyre, that reseruatiō was then somety-  
mes vsed. But you tell vs, that somety-  
mes it was not vsed, which maketh no-  
thing to the purpose. Now one thing  
more will I saie, and so end this chapter.

221  
*A Replie against the false*

You protested to admit the Doctors, in such degree as S. Augustyne teacheth you, which is to saie, if they bring either scripture or good reason. Therefor what saie you to the reason, which S. Cyril maketh, that the sacrament, if it be reserued, is for all that of one state and strength, because the vertue and power of consecration continueth with it? It is not man which blesseth or consecrateth the bread, but it is Christ hym selfe, which doth sanctifie and chainge the bread and wyne, whose worde being permanent, and out of the dainger and mutabilitie of tyme, how can it be otherwise then his bodye, that which is once consecrated, if it should remayne vnreceined a thousand yeares together? vnto this reason and question, you haue to aunswer with all your cunnyng and learning.

*The nyynth Chapter.*

*Euseb. lib.  
6. cap. vii.*



**S**Yrapiion of Alexandria lying in his death bedd, sent in the night season for the priest to minister the sacrament vnto him.



him. The priest, being syck him selfe, deliuered it to his ladd, and badd him moyst it, and so geaue it to his syck master. Of this history it is to be gathered, (sayeth the Catholike,) that the Sacrament was reserued, that it was receiued vnder one kynde, and that it was receiued without companie. Therefore vyhat saye you the Master of the defence vnto it? First you aunswer, that

*It was a case of necessitie, or great difficulty.* Defence

As though that were not inough for vs Reply.  
to shew, that sole receiuing, reseruatiō, and receiuing vnder one kynde, are not against the substance of Christ his institution. Secondlye you tell vs, that

*The history speaketh not generally of all that lye in theyre death bedd, but only of one sorte, that before were restrayned frō cōmunion, whom they called penitentes.* Defence fol. 73.

As though it were materyal what manner of person it was whiche laye in his bed, and not rather in what manner of fashion he receyued the Sacrament, which in those dayes was reserued. For how so euer the person was, the thing which he lon-

*A Replie against the false*

the shifter of the M. of the defence concerning the story of Syriapion are cleane put away.

longed for, is called his *viaticū*, which is his viage promissō, and was not so much geaue vnto him because he shold be thereby deliuered from danger of excomunicacion, as that he might haue comfort of the sacrament in the terrible passage from this world vnto another. And the *pennitentes* of the old tyme were not properly excomunicated, as they now are, which by definitiue sentence are cutt of from the body of Christ, but they continued in the payne which the officers of Christ his church did sett vpo their fault, and were in the meane tyme yet in the state of grace, so that if they had departed this world without the external receiuing of the sacrament, yet they should not haue ben damned for euer, with those which dyed excomunicated. And therefor although Syriapio, was in a great necessity and difficultie, as concerning his owne lyfe, yet ther was no such necessitie wherefore he, more then any other Christian, shold receiue the sacramēt as he dyd. Yea rather, of they which haue not fully satisfied for their offences, are fauored yett so much

of

of the church whē they are at the point  
 of death, that they shal enioye the benefi-  
 ce which is reserued for true & vpriight  
 Christians, how much more is it good  
 reason, that he which hath not fallen in-  
 to lapse, and hath not in any thing offen-  
 ded the church, should enioye the com-  
 fort of his viage prouision, which is not  
 denyed vnto the manifest before, & now  
 penitent synners? Yf the beggars at our  
 dore be serued with the white bread of  
 childre, when panges of sicknes or death  
 come vpo them, how much more ought  
 the children, to haue of their owne pro-  
 per losse, when they come vnto the lyke  
 cases? There was one which told me, (saith  
 blessed Chrysostome,) not which had ben  
 taughte of an other, but which was accom-  
 pted worthy to see ye and beare ye hym sel-  
 fe, that they which are departyng out of  
 this lyfe, if they be made partakers of the-  
 se mysteries (meanynge the Sacrament)  
 with a pure and cleane conscience, when  
 they are geauing vp the ghost, they are ca-  
 rryed from hence vp straiwayes into heauen  
 by Angels, which for that holy thing sake,

ys excom-  
 nicate per-  
 sons recei-  
 ue the Sa-  
 crament at  
 ther death,  
 why shold  
 the vpriht  
 & free Ch-  
 ristians be  
 kept fro it?

De Sacer-  
 dotio.  
 lib. 6.

which

221 *A Replie against the false*

*which was receyued; doe stand thyck about  
their bodies in manner of a garde or of banche  
men. Therefore, as you can neuer proue,  
that reservation was vsed only for their  
sakes, which perchance were lyke to dye  
before they had done their penaunce: so  
yet, if that were true, we neuertheles ob-  
tayne our purpose, which is, to dedace  
that reservation, sole receyuing, and re-  
ceyuing vnder one kynde, are not neces-  
sariely forbydden by Christ his institutio  
of his Sacrament. Which conelusion of  
ours you doe (for the most parte,) make  
as though you dyd not see, and you re-  
quire styll that we should proue the or-  
dinary vse of the Sacrament to haue ben  
at those dayes as it is now: and yet pri-  
uely (your conscience I thinke prycking  
you) you come vnto the same stare at the  
which we holde the question, and make  
as though your selve had inuented what  
we might saye, and that it were not al-  
redy to be seen expressly in our wrytin-  
ges. And therefore saye you,*

*Hypocrite*

*Defence  
fol. 74.*

*You will replie perhaps, and saye, by these  
examples yt may appeare that reseruation is*

*receyued*

receiving is not of necessity, or if it had ben,  
they would not haue yfed the contrary.

Yea Sir, this in dede is and shalbe all. Reply.  
waibes but conclusion, nor as you deaife,  
that we goe about to proue, that the or-  
dinarye comon and whole manner of re-  
ceyuing in the primitive church was with-  
out company, or in one kynde only, and  
therefore your answer in this poynt is  
much to be marked: which is this.

*Necessitie and extremitie may cause some Defence  
kind of Gods commaundementes at tymes  
to be omitted &c.*

No doubt therof, especially if the com. Replye.  
maundement apperteyne vnto ceremo-  
nyes and ordres in gouernement, but to  
haue company in receyuing, it is (you  
saye) a substanciall part of the sacramēt,  
without the which the sacrament hath  
not his inward perfection. Wherein, if  
you saie true, Syracio or any other shold  
neuer haue ben suffered to receyue the sa-  
cramentalone, and most playnly to goe  
against Christs owne law and commaun-  
dement. And if, in that case, he should ha-  
ue dyed without his comfort and viage  
pro-

provision, the might you have used your  
maxima and rule, that necessitie had no  
law. As concerning the Sabbath daye,  
which the Iewes were commaunded for  
expresslie to keepe, which yet in tyme  
of necessitie they did omit without breach  
of the commaundement, it serueth no-  
thing to your purpose, because it is in so  
me respect ceremonyall. For the tables  
of Moyse comprehend in them nothing  
els, but the law of nature, vnto which we  
are bound as well as the Iewes then were,  
but how doe we keepe it, whereas our  
daye of rest is not the Sabbath of the Ie-  
wes, but the next daye after, and that, for  
the honor of Christ his resurrection?  
Christ hath not set vs at libertie, to omit  
the naturall law, but onely the positie  
and ceremonyall law of the Iewes. But  
now we keepe not the Sabbath day as they  
did, ergo that commaundement as con-  
cerning that daye, pertaineth vnto the  
positie law, which admitteth dispensa-  
tion, and not the law of nature, which for  
no necessitie is to be broken. If then it  
were a point of ceremonyall or positie  
law,

How the  
sabbat daie  
is of neces-  
sitie to be  
kept and  
how it ad-  
mitteth di-  
spensation.

law, to keepe the seuenth daye holye, the Iewes, notwithstanding the charge which God gaue vnto them, might in cases of necessitie worke or fight vpon the Sabbath daye. But as concerning the naturall precept, which is, that we shall take our selues at some tymes vnto quyetnes and rest from all worldely busynes, to consider therein the more earnestlie the benefites and workes of God towards vs, ther is no such necessitie which may cause it to be omitted. Marye the appointing of the tyme for that purpose, and the naming of the firste, second, or thirde moneth or daye of the yeare, or the weeke, in the which we shall leaue of all wordlye toyling, and entend only vpon God, this, as it is ruled by positieue law, so in tyme of vrgent necessitie it may be dispensed withall, without breach of the law. Therefore some commaundement of God may be not fullfilled in tyme of necessitie, and after the necessitie ouercommmed, it may returne vnto his formar strength. But if God make, not politike orders, but immutable sacrametes, and geaue vnto those

*A Replie against the false*

*No necessity can serue to omitt or breake any commaundemēt of God concerning the substance of it.* sacramentes forme and matter, such as shall be of the substance of them, I saye, that in this case no necessitie is able to make it lafull, that the substantiall ordre which he appointed, maye be omitted. And so, no man can vse cheese or mylke in consecrating of the sacrament. And if receiuing with cumpanye, be (as you report) a part of the substance of the sacrament, it can not at all be omitted, what so euer necessitie should be alleaged. Therefore, whereas reseruatiō, and sole receiuing, is so playnly proued by the historie of Syrapion, that you can not denye it: it is not of necessitie to receiue straitwaies the sacrament, as sone as it is consecrated, or to receiue it with cumpanye. Last of all, whether Syrapion receiued in forme of bread onlie, or wyne, because it were to no purpose to proue any one of them both, whereas you are prouided to vnderstand both formes vnder that one, which I might shewe to be agreable vnto that place, therefore I will not labor to proue receiuing vnder one kynde, by this historie of Syrapion, contenting



tenting my selfe with this, that it proueth  
most manifestlie the reseruatiō and sole  
receiuing of the sacrament.

## The tenth Chapter.



**I**N the. xiiij. canon of the Ny-  
cene Councell, it is proued,  
that Deacons haue no autho-  
ritie and power to offre sacri-  
fice. In the same Councell and canon it  
is decreed, that neyther Deacons should  
minister the sacramēt vnto Priestes, ney-  
ther receiue it before Bishops. And fur-  
ther it is graunted, that if the Bishops or  
Priestes be absent, the Deacōs may bring  
furth the sacrament, and eate it. Vpon  
which propositions, the Catholike ma-  
keth this argumēt, to proue reseruatiō,  
and saith: Yf the Deacons, ( as it appea-  
reth by this canon ) which had no autho-  
ritie to consecrate, and to offer the sacri-  
fice of Christ his body and bloud, might  
in the Bishops and Priestes absence, fetch  
furth the sacrament, and receiue it, can  
you denye, but it was reserued? how saie  
you to this argument?

*A Replie against the false-*

Defence  
fol. 76.

*The. xiiij. Canon of Nicene Councell in no  
sense doth proue sole receiuing, as you would  
haue it seeme to doe.*

The M. of  
the defence  
doth ouer-  
shote hym  
selfe won-  
derfullie.

Reply. You be foulye deceaued, and besides you  
make a shamefull lye vpon the Catholi-  
ke, because he concludeth only (by that  
canon) reseruation, and not sole recey-  
uing, in so much that he vseth not the pla-  
ce to proue receyuing vnder one kynde,  
which, if he would folow your example  
in cōmenting vpon a text, he might haue  
doone right well inough. But as concer-  
ning sole receyuing, he hath no one wor-  
de by which you should or might gather  
that he vsed the canon for that purpose.  
He asketh you most expressely, whether  
you can denye that, by the testimonye of  
this Councell, the sacrament was refer-  
ued? and you aunswer hym, that it doth  
not proue sole receyuing, and therevpon  
you make a great talke, and ye triumph  
in your owne folye, and saie, that you are  
beholding vnto hym for putting you in  
mynde of this canon, and you thinke that  
he shall be lytle thanked for bringing in  
this Councell, and, to be short, as though  
all

all were wonne, you sing, as it were, *Te Deum*, and you thanke God that we are dryuē so much to our shiftes, that we can not mayntayne falsehod, but that we are constreyned to promote the truth. But, o Lorde God, what hath ben sayed wherefore this fellow should haue such a vantage against vs? or what fallshod is that, which we would maynteyne by this canon? or what truth is so singularly vttered, by reason of this our testimonye? *This canon (saye you) dosh not proue sole receyuing.* Mary, Syr, neyther we haue v-  
 sed it for that purpose. *It proueth, (saye you) that in the primitiue church the maner was to receyue with cumpanye.* We knew this before you told vs. *Ergo (saye you) all sole receyuing is by this testimonye confounded.* I deny your argument, for as we confesse and know, that receyuing with cumpany was ordinary in the church for some tymes and places, so we beleue and haue proued it before, that sole receiuing hath sometymes ben allowed. Wher now then is your gaye victory? We resist not your authorities, by which you may pro-

*A Replie against the false-*

ue many to haue receyued together, but we myllyke with your discretion, which conclude that sole receyuing is not therefore allowable. And agayne, what talke you in this place of sole receyuing? Answer rather vnto our argument, which proueth reseruacion. The Deacōs could not consecrate, the Bishops and Priestes being absent, in this case then (sayeth the holy Councell) lett the Deacons themselves bring furth the sacramēt, and eate it. But how should they eate it, except they had it? and how should they haue it, except it were first consecrated? or how could it be presentlye consecrated, when both Bishops and Priestes were absent? Must it not folow necessarily, that it was reserued, in that they are licensed to take it furth them selues, and eate it? Yf you can denye, reseruacion to be proued by this place, we must wonder at your ignorance: and if you cōfesse it playnlie, wher is your proper answer vnto it? Oh (saye you) in these Deacons, which receyued in absence of the Bishop and Priestes,

*Defence  
fol. 77.*

*There appeareth an extraordinary case.*

Such

Such is your ordinary answer, but whe- *Reply.*  
 rein is the case extraordinary? In that the  
 Deacons receyue it in absence of the Bi-  
 shop and Priestes, or in that it was reser-  
 ued? It was ordinarye, that the Priestes  
 should geaue the sacrament to the Dea-  
 cons, but what if no Priest had ben pre-  
 sent? then, sayeth the Councell, the Dea-  
 cons may bring it furth, and serue them-  
 selues. And in this respect, you saye truly,  
 that here is an extraordinary case. But as  
 concernyng the reseruatiō of the sacra-  
 ment, how can you deuise that it was ex-  
 traordinarye? Doe you thinke when the  
 Bishops or Priestes were sure to tarye at  
 home vntyll the morow, that they then  
 did not make any store of the sacrament, *The.xiiij.*  
 but presently bestow it among the com- *Canon of*  
 municantes, and when they could not in- *the Nicene*  
 tend the mysteries the next day folowing, *Councell*  
 thinke you, that they consecrated more *confirmed*  
 hostes then needed for that tyme pre- *to make for*  
 sent, and sayd vnto the Deacons: Syrs, *reseruatiō.*  
 here is the sacrament for you in store vn-  
 tyll to morow? But what necessitie was  
 there for the Deacons to receyue on the

*A Replie against the false-*

morow, that the breache of Christ his institution might be somewhat thereby excused? Truly the Deacons should tarye, not only one daye, but one whole yeare, rather then reseruatiō should be admitted, if so greate fault (as you saye) be in it. Now, if the sacrament were not reseruēd vpon such a speciall case, how can you saye, that the reseruatiō was extraordinary? And if the reseruatiō were ordinary, (as vndoubtedlye it was,) make the case then of the Deacons receyuing as extraordinary as you will, and it letteth our purpose nothing. For we consider, not the acte of the Deacons in any other sense or meanyng, then as it proueth reseruatiō. And here you shall note further, that the sacrament was reseruēd not onlye for such which laye in their death beddes, and were not recōcyled vnto the church, (as you said in the chapter before) but also that it serued the vncorrupted and saythfull Christians, whiles they were yet in good health, except you can thinke that the Deacons, whom the Nycene Councell permitteth to take furth  
the

the sacrament, and eate it, were either ex-  
cōmunicated persons, either such as could  
not go abroad for weakenes. Now, as cō-  
cerning the receiuing vnder one kynd, as  
it might be shewed out of this place, if  
we would dally, as you do vse, and as con-  
cerning your great inuectyue against vs,  
(as though any of vs did make a tryfle of  
Christ his institution, and not rather re-  
proue your interpretations, which make  
that to be Christes which is not his,) as  
also cōcerning S. Cyprian, whom you full *Cypria. ad*  
madly alleage for your purpose, which all *Cecil. ep.*  
togeather in that his epistle, proueth that  
wyne and water shold be mingled togea-  
ther in our sacrifice, I will not speak at  
this present, because the first is not mayn-  
teyned of vs, the secōde is not to be regar-  
ded, and the third had ben spokē of befo-  
re. But ascōcerning reseruatiō, which we  
say, and say againe, to be most manifestly  
proued by the testimonye of the Nycene  
cōūcell, therein we haue you so fast bound  
that all accustomed shiftes do fayll you: &  
you will not say (I trust) either that coun-  
cell to be of smal reputatiō, although the

*A Replie against the false-*

Bishop of Romes legates were cheif men there, either the case of reseruatiō to haue ben extraordinary, or that the church was dryuen vnto it by playne necessitie for their syckmens sake, which laye at the point of death, and were excommunicated from other Christians.

The eleuenth Chapter.



Aint Cyprian in his fyfth sermon *de lapsis*, declareth, how an infant, which had receyued before of bread and wyne offred vpp to Idolles, had afterwarde among Christians the bloud of Christ powred into her mouth by the Deacon of the church. And straitwaies yexing and vomiting foloweth, because that the sacrament could not abyde in a body and mouth defyled. Of this historye it is gathered, that the babe receyued the sacrament in forme of wyne only. For if the body had ben receyued before, it would no more haue taryed in a polluted mouth then the bloud did, but she was wonderfully vexed, or sore vexed, (for both these  
phra-



phrases are vsed of the Catholike in his Apology) not before the bloud was powred into her mouth, but immediatlye after, therefore it is very euident, that she receyued onlye in forme of wyne. *Nays* (saye you) *the first trouble which the childe had, was euen in the tyme of prayer, before the sacrament was distributed.* It was so in deede. For the child cryed out, and turned her selfe hyther and thither for anguythe of mynde and inwarde torment. But who suspected anye harme thereof? or who did collect thereby, that the childe was defyled within, by reason of wyne soppes, which were geauen to her, of the offeringes to Idolls? But the sore and greauous vexing of her, the yexing and casting vpp of that which she had receyued, appeared first when the bloud of Christ was powred into her mouth. And note the cause wherfore it appeared then first, that the childe had ben before polluted. *Mary* (sayeth Saint Cyprian) *the drinke which was sanctified in the bloud of our Lorde, did burst vpp out of the polluted bowelles.* So great is the power of God,

so

*A Replie against the false -*

so great is his maiestie. Yf therfore, the  
presence, and maiestie of God, when it  
came into the babe, dyd straytwaies re-  
ueale that, which before was vnknownen,  
his power and presence being no lesse vn-  
der the forme of bread, then it is of wy-  
ne, out of all doubt the fact of the child  
had ben bewrayed, before she had com to  
the receyuing of wyne, if it had receyued  
the sacramēt first of all in forme of bread.  
Because the power and maiestie of God,  
which is fully and perfectly vnder the for-  
me of bread, would not haue stayed in the  
defyled mouth or bodye, but straytwayes  
haue worked to the example of others.  
And therfor, the argument of the Catho-  
like cōtinueth in all his strength and for-  
ce, allthough the child were vexed before  
it receyued of the chalice. For it was not  
vexed at the tyme of prayer, so sore that it  
cast vpp any thing, and the fault was not  
espyed before the bloud was powred into  
her, and then it was first of al opened, be-  
cause of the presence and maiesty of God,  
whose presence being as certayne vnder  
one kynde, as vnder the other, the sacra-  
ment

*The storie  
of the chil-  
de in S. Cy-  
prian, Ser.  
5. de lapsis,  
confirmed  
to make  
for recei-  
uing vnder  
one kynd.*

ment of the bodye would no more haue  
taryed within her, then the sacrament of  
the bloud, if the childe had receyued the  
body before the bloud. well then, say you,

*If it were so, it ys not most euident, that yt Defence  
was either because the child was so yong that fol. 82.  
it could not, or so troubled, that yt would not  
take the sacrament of the bodye?*

As concerning the formost of these cau- Reply.  
ses, it is very credible, for that it seemeth  
by S. Cyprian, that it was a sucking chil-  
de leste vpon the handes of the nurse the  
parentes being fled awaye. But the se-  
cond is very vnlyke, for as the resistance  
on the childes part did not let the Dea-  
con, but that he powred the bloud into  
her mouth, so although she would not  
haue take the sacrament of the body, yet  
she might as well haue ben enforced the-  
revnto, as to receyue of the chalice. And  
also, if that opinyon which you holde  
now, had then ben in the church, that it  
is against Christ his institution, to recei-  
ue vnder one kynde, they would neuer  
haue profered the chalice vnto any such  
as would not haue receyued first and for  
most

*A Replie against the false*

most the bodye, as you are wont to recite a fragment out of Gelafius, which you vnderstand not, that the diuision of one and the selfe same misterie, can not be done without great sacrilege. But lett both your reasons stande, is it not proued then sufficiently, that to receyue in both kindes is not of the necessitie of Christ his institution? And where then is your witt, to graunt vs that, by which our purpose is brought to passe? For although you think, that you shall take no foyle, to graunt that in necessitie one kynde might be vsed, and that necessitie which hath no law, maye cause a commaundemēt of God to be omitted, and although you maye be so easily entreated to permit receiuyng in one kynde, that because the childe, of whom we haue spoken, would not or could not receiue the sacramēt of Christ his bodye, you think it to be a case of necessity, in which the institution and law of Christ should or might be omitted: yet if you cōsider, that your selfe do take the receiuing vnder both kyndes to be of the substance  
of

of Christ his institution, and not of the circumstance, and to be, not an ornament only but an expresse commaundement, certainly when you graunt vs, that in any kinde of case, it maye be allowed to receyue the Sacrament vnder one forme, either of bread or wyne, you be straitwaies conuicted, that Christ his institution doth not necessarilye requyre them both. For such commaundementes of God, as are geauen concerning circumstances and ceremonies, they maye be omitted in tyme of necessitie without any offence committed, but if he geaue commaundemēt for the necessary and substancyall either forme or matter of any sacrifice or sacrament, necessitie can not excuse vs, if we should offer sacrifice or minister sacramēt in other forme and matter, thē was appointed by God. But to omit and leaue altogether vndone, (the commaundemēt I meane of sacrifice or sacramēt) therein necessitie shall haue good place, and saue vs from the daunger of the law. Wherefore you, which make the receyuing vnder both kyndes to be of the necessity

*A Replie against the false-*

cessary substance of Christ his institutiō,  
doe vtterly destroye this your strainge  
conclusion, in graunting that sometymes  
one kinde may be lawfully vsed, and you  
speake allso in laboring for communion  
in both kindes, directly against your fa-  
ther Luther, which in more the one pla-  
ce declareth the precept of receyuing  
both kindes to be in it selfe indifferēt, and  
such as he, at his owne pleasure, in some  
cases would either vse or refuse. Where-  
by it maye well be gathered, how lytle ye  
passe, either what ye affirme, either what  
ye denye, which saye, that any man con-  
uersant in Luthers bookes, maye right  
well iudge, that it is not so, as we reporte  
of hym.

*Vide Ho-  
siu in con-  
fessione Ca-  
tbol. pa. 87*

*Lutherus  
in libro  
de formu-  
la Missae.*

The.xij.and.xiij.Chapiter.



Rō this place furth, although  
the Catholike doth frame the  
cōclusion of his treatyse, vn-  
to which when any one co-  
meth, he seemeth to be at the ende of his  
labor, yet by reason of this conclusion,  
such principal matters are moued, that if  
they

they should be answered throughlye, we had neede to make a new begynning. For we have to reason about the continuance of the church, the authority of the Fathers, and the reall presence of Christ in the sacrament, which are so necessarye and cheif pointes to be considered, that I must not speake nothing of them, and yet I have ben so long heretofore in trying the matter of the defence, that I must not saye all that I can, but with convenient speede dyspatch these worthy questions.

First then as it hath ben proved against you, that the syxe hundred yeares, which immediatly folowed the ascension of our Saviour, are not wholye with you, for all your great crakes, so we may wonder not a litle, why you make exception against these last nyne hundred yeares, by the practyse of which you refuse to be tryed? Is this (thinke you) a small and weeke argument to confirme and staye our consciences vpon, that for ix. hundred yeares space, you, our aduersaries, can not deny vnto vs, but that all Bishops, Vniuersities,

at

Y

Real-

Realmes, and states of Christendome,  
haue quyetlie continued in one kinde of  
true Apostolike sayth, vntyll within these  
few dayes, that all the olde catholike re-  
ligion hath in some places ben abolyshed  
by publike authoritie? If a rennegat and  
dissolute fryar, be thought worthy of esti-  
mation, because he hath at these dayes  
manye folowers, are not the religious in  
deede, which continued in great numbrie  
and with much praise in ther orders, much  
more to be regarded? If this be the tyme  
of grace and light, in which we may see  
and lament, yowes broken, monasteries  
ouerturned, the landes of Christ and his  
church alienated, virginittie, fasting, pray-  
ing, and all rules of good and perfect lyfe  
scorned, what tyme was that, in which  
the contraries of all these, were highlie  
commended and practysed? The contri-  
nuance onely, of a religion, 900. yea-  
res, without interruption, is a very probable  
argument not lightlie to passe away from  
it. But when it is considered, how many  
learned and godlie men, how great Vni-  
uersities, how myghty Princes lyued with-  
in

Continu-  
ce of tyme,  
doth not a  
litle make  
for the do-  
ctrine of  
the catholi-  
ke church.



in the compasse of those yeares, and that of them all no one of the good and learned, did anye thing write or preache against it, and none of the Princes either would either could resist it, who but vn- sensible, may thinke that it should not be of God? Although that heresies do very shamefully encrease, and that there be so many sectes and diuisions among them, that no one parte can euer be greate, although the whole world were ouertur- ned vnto heresie, yet at this day moe Ca- tholikes are in Christendome, then Lu- therans, Zuinglians, Osiandrians, Calui- nyans, Anabaptistes, and all the rest, of the lyke making, togeather. For these heresies are yet (God make them narro- wer) but here and there disperfed, and Germanye the mother of them, is for a great part of it full Catholike. Yet as litle place as the new ghospell hath, in com- parison of Christendome, see how much he, whom you take for no small sole, doth crake and bragg of that lytle. *Be ye sure* (sayth he) *so many free ciryes, so many kyn- ges, so many Princes, as at this daye haue*

*the author  
of the Apo-  
logy of the  
Englysh  
church fo-  
lio. 8.*

*A Replie against the false*

*abandoned the sea of Rome, and adioyned  
themselves to the Gospell of Christ, are not  
become madd. Loe Syr, if this fellow might  
so trulye haue reported, that all Kynges,  
all Princes, all free cityes of Christendo-  
me were of his religion, as he doth false-  
lye make an accompt of so many free ci-  
tyes, so many kynges, so many princes. &c.  
how great an argument would you thin-  
ke that he dyd make for your side? And  
againē, if he had ben able to proue, that  
for .ix. hundred yeares togeather, Kyn-  
ges, and Princes, and free cityes had con-  
tynued in his fayth without open contra-  
diction, how madd would he haue said  
all such to be as resist a religion confir-  
med by such authoritie and contynuan-  
ce? But this is your practise, to denye all  
thinges, which make presentlye against  
you, and to allow the same againe, when  
hereafter they maye serue for you, and so  
long as you be in danger of law, No man  
must be violentlye constrained to receyue the  
religion which his conscience can not allow.  
And when the Prince and power is with  
you, then saye you, Hanging is to good for  
hym,*

*As the  
World  
chāgeth,  
so doe the  
conclusi-  
ons of be-  
retikes.*

*bym, which wyll not beleive as you doe.*

And so, in the Apologie of your Englysh church, the argument was sound, and comfortable, that because many Kynges had abandoned the sea of Rome, therefore they might seeme not to be madd, which did folow them: and now in this your defence of the truth, (as you call it) when we alleage contynuance, and authoritie of .ix. hundred yeares, you saye, that multitude maketh not to the purpose, and you thinke your selfe not a lytle wise in reproving of our argument.

But how wise you proue your selfe therein, it is worthwhile to consider. First, you say, that the prescription of .xv. hundred yeares, the consent of the most part of Christendome, the holynes and learning of so many fathers as haue ben these .ix. hundred yeares, the age and slender learning of those which stande against you, (all which thinges we doe bring for our defence,) These thinges (saye you)

*Doe nothing at all, eyther feare vs, or moue Defence, vs, to suspect that doctrine, which by Christs*

*A Replie against the false-  
authoritie, and mytnes of the Apostels, we  
know to be true.*

*Reply.* Stode you by the Apostles at their el-  
bowes, when they wrote their ghospells  
or epistles? or were you then present with  
Christ, when he walked visibly vpon the  
earth, and by signes and myracles proved  
hym selfe to be the sounge of God? Tru-  
lye, because your eye was not present at

*Faith cū-  
meth by  
beering.* <sup>1</sup> the wryting or working of our redem-  
ption, you must therefor resort vnto such  
as maye instruct you of all thinges by the  
eare. And because credit is not lightly to  
be geauen, to an historie which is tolde

*Authoritie  
persuadeth* <sup>2</sup> vs of thinges passing reason, therfor they  
ought to be of good authoritie, whose  
wordes we should beleive in the articles  
of euerlasting saluation. But there can  
be no greater, then the testimonye of all

*No grea-  
ter autho-  
ritie, then  
the testi-  
monie of  
the whole  
world.* <sup>3</sup> Christendome: and they be few, obscu-  
re, and vnknownen, whom you would ha-  
ue to be our masters: therefore no reaso-  
nable and wyse man will suspect the au-  
thoritie of the world, and falsely persuade  
hym selfe, that he beleiueth Christ or his  
Apostles, when he hath contemned the

voy-

voyce of Christendome, which caused him  
 to beleue in Christ, and credit his Apostles.  
 For how know you what doctryne  
 Christ or his Apostles haue taught in the  
 world? If you know it by the scriptures,  
 what perswadeth you these scriptures to  
 be true? For when any new scripture and  
 vnherd of vs before, is alleaged or comended  
 vnto vs by a few, without any reason which  
 is able to confirme it, we beleue not first the  
 scripture, but them rather which brought it  
 forth vnto vs. Therefore, who told you  
 that these be true scriptures? If you saie  
 me Luther, and such as he was, you haue  
 done very rashly to beleue incredible ar-  
 ticles at the report of an vpstart renne-  
 gate, which confirmed his authoritie by  
 no myracle. But on the other syde, if Lu-  
 ther and you both haue ben content to  
 receiue the scriptures of the Catholikes,  
 lest you should be accounted ouer fran-  
 tyke or scrupulous, in doubting whether  
 al Christendome were not deceived the-  
 rein, by what reason then can you suspect  
 the contynuance, pietye, learnyng, and  
 multitude of Catholikes in the church of

Aug. de  
 utilitate  
 credendi

cap. 14.

*A Replie against the false*

God, and referr your selfe vnto Christ, and his Apostles, with contempt of the mysticall bodye of our Sauour? whereas you could not by reason, without myracle, beleue in Christ and trust the Apostles, except the authoritie of the Catholike church, which you see to contynue in the world, dyd moue you? *I wold not beleue the Gospell, (sayeth holye S. Augustine) except the authoritie of the Catholike church dyd moue me ther vnto.* Wherefore, the contynuance of .ix. hundred yeares, is and should be so worthelye regarded, that eue the authoritie of the church, which now is, shold by her selfe perswade you to beleue her. But, (say you) our possession which we bragg of, hath not ben quyet. For in the .600. next after Christ, our doctrines were neuer heard of (which is a very fowle lye, as it hath ben already here before proued) and as cōcerning the 900. folowing, they dyd not take place so sone as we would haue wysshed thē. Let vs see thē, how you proue that, Mary, say you

*Defence* *whē they were rooted, God stirred vp frō tyme*  
*fol. 86.* *to tyme, diuers in all ages, that reprinted them.*

*This*

This shall be no lye at all, if you can name the persons. And because we will not trouble you much, we shal requyer of you but the name of one for your side against vs, for euery one of the last .900. yeares, in which Christendome generally hath gone against you. If you dare, and if you can, shew now your cunningg and learningg, so shall the world easly perceiue, what manner of predecessors you haue had in your religion; and what maner of credit you geaue to holy & blessed men, or els what a greate and open lye you haue made in this matter. For to make this more plaine in one short example: In S. Bernardes tyme we reade of certaine, which named the selues *Apostolicos*; as if you should saie, followers of the Apostles, and some of their opinions were these: *That maryage was vnlawfull, except it were betweene virgin & virgin: that all meates which come of engendering are vncleane: that chyl dren are not to be baptised: that the dead are not to be pray ed for: and that there is no hyer of purgatory after death, but that straytwayes the soules goe vpp to heauen or downe to hell.*

An honest  
profer.

D. Ber.  
Ser. 66.  
sup. Can.  
Cant.

*A Replie against the false*

How say you then by these felowes? shall they be in the numbre of them, whom God styrred vpp againste our doctrynes for that age, in which S. Bernard was? Yf you saye, they were of God, then doe you condempne Saint Bernard, which of purpose wrote againste them in his .66. sermon vpon *Cant. Canticorum*, and you must also then forbyd mariage, flesh meates, and baptizing of children. Yf you say, they were not of God, then let vs haue your testimony, that they were vile heretikes, and so shall you holde with praying to Sainctes, praying for the dead, purgatorie. &c. And further, tell vs what they were in S. Bernardes tyme. (except they were these) which God styrred vpp to reprove our doctrynes? Now, if you will or can tell what they were in every one of these last .900. yeares, whom God sent to testifie his truth against the doctryne of our knowen Catholike church, it will follow, I am assured, that you shall name either playne heretikes, or els condempne most holye and learned men, whom now you will not seeme, but to receyue with  
much



much fauor and reuerēce. But now agayn what an vnlyke tale is this, that for these .900. yeares God hath from tyme to tyme labored, and at no tyme preuayled, and that he, being allmightie, hath styrrēd vp the hartes of diuers in all ages to re-  
proue our doctryne, and yet that no man knoweth their writinges, or the only names of those iolye prophetes? when the holy Ghost was not yet geauen, because I E S V S was not yet glorified, and in the night and shadowes of the olde law, yet the longest captiuitie that euer the people of God had, was much lesse then .400. yeares in Egypt, and when it pleased God to sende them delyuerance, cōsider with what diuine force and power, he made Moyſes and Aarō to ouerturne the might of Pharaο. But we, which are in the tyme of grace, and are cōductēd, not by Moyſes, and a pyller of fyer, or a cloude, but by I E S V S C H R I S T, and his holye and cōfortable spirite: yet (say you) we haue ben in miserable and blind captiuitie these .900. yeares togeather, and the prophetes, whom God hath sent vnto vs, haue lefte

Exo. 13.

Is. 14. 16.

A Replie against the false  
leste no signe of their doinges.

**Defence.** The spirituall powers (you saye, but you lye) haue disgraced such men and abolyshed their bookes, and memoryes as much as might be, flatterers also haue corrupted auncient fathers, and forged new workes, &c.

**Replie.** It were pytty to troble your weake head with the prouing of all these thinges at large, therefore we will aske no more of you at this tyme, but that you tell vs the names onely, of those spirituall powers, corrupters, and flatterers, with the place where we shall finde it declared, that there were such, as you report some to be. Not because I denye that flatterers and forgers are to be found among the Christiāns, but because you can neuer proue, that by such meanes our doctrine hath ben maintayned, against the wil of God, and labors of his seruantes. As for the donation of Constantyne, (although it appertayne to no article of our sayth, who so euer gaue it, so that the church lawfully haue it,) yet we haue to saye further therein against you, when you haue declared how Sainēt Syluester came  
me

me by the possession of Rome with many Seigniories belonging vnto it, or what Constantyn the Emperor did with the olde and auncient Rome, when he buylded his palace at Byzant, and called it Constantinople and new Rome? Then for your recityng of places out of the Decrees, such as are not found in the Doctors vpon whom they are fathered, except any place in all the Decrees, conteine an vntrue and yngodly doctrine, it is no matter of my faith, (I assure you,) if the author be mistaken, and if the scribe or the printer doe sayll in his memorie or attention. And last of all, where you saye; that *the east church hath not allowed our errors*, I will make no other replie against that your saying at this tyme, but desyer you to consider quyetly, how well they are rewarded for their labor. For whilest thei, contentiously and wyckedly endeuored to make them selues and their Archebishopp as high as the Bishop and churche of Rome, and to departe from the vnitie thereof, they were brought in to myserable and pyrefull bondage, and

Pride will  
haue a fall.

*A Replie against the false*

and affecting the first place, whilst they flourished in the seconde, they are long agoe fallen in to the lowest and worst of all. And if you thinke it more sure, to beleue the Greeke then the Latyne church, tell vs, I praye you, what you beleue of the holye ghost? And so, whereas the donation of Constantyne, and quotations of the decrees do make nothing for you, so should the example of Grece geaue an occasion to amende you. When you consider that the whole West church within it selfe hath continued so many hundred yeares in one state of doctrine, and that her syster and fellow the East church in conuening to be maestres, hath lost her perfect libertie, of body, by reason of the Turkes, of sowle, because of schisme and the dinell. But, as you be alwaies good vnto vs, when it is not worth thanks, (as you do geaue it) so you suffre vs to take that, as it were a gyft of your handes, which for verie truth and euidencie of the matter, we doe wring cleane out of your fingers whether you will or no. And you saie:

*Defence.*  
*fol. 87.*

*But be it so, that the most parte of Christen-*  
*dome*

dome. ix. hundred yeares, hath taught as you doe, is that a sufficient argument, to reiect a doctrine euident by the worde of God?

Syr, if a doctrine be euident by the worde Reply.

of God, there is no cause lefte to reiect it, but in this case, when one shall say, here is Christ in *Geneua*, an other saie, here is Christ in *Wyttenberge*, an other saie, behold he is in the wooddes of *Babemye*, euery faction pulling the symple vnto it, here loe, to trye such voyces whether they come of God or no, the sure waye is, to harken vnto the practyse and doctrine of the most part of Christendome, as it hath ben for hundreds of yeares togeather.

And continuance of tyme in one doctrine with multitude of folowers, doth make a very good persuation to reiecte the vpstart and vnaccompanied religion.

Naye, (say you) if continuance of tyme, and multitude of persons, might be rulers to gouerne mens consciences, then would that argument serue

For the *Israëlites* against the *Iewes*, for the *priestes* against the *prophetes*, for the *Iewes* Defence  
fo. 89.

& *Gentiles* against *Christ* & his *Apostles*, for the *Turkes* against vs *Christians* at this day.

See,

*A Replie against the false*

*Replie.*

*In what  
sense, the  
multitude  
of followers  
and the con-  
tinuance of  
a religion,  
are to be  
considered.*

See, loe, how you be decyued? For I would saye, first, not that a multitude of Turkes are better then a few Christians, or that a long cōtynued Idolatrie, is better then a new religion, but in cōferring Turke with Turke, Iew with Iew, Christian with Christian, and so furth, I saye, if the Mahometes law were good, and that schismes and diuisions should arise among the professors of it, that then, the surest waye should be, so to vnderstand and receiue that law, as it hath ben taken of longest tyme before, and of the most parte of all Turkes. And in lyke maner, when so euer among vs which professe one Christ, diuisions and taking of partes doe trouble mens consciences, the best waye is, by all good reason, to follow that syde which hath longest continued, and which hath most voyces for it. And so, if a Turke or panyne, would alleage continuance of tyme to proue thereby his religiō to be good, the next and wyldest waye to aunswer hym, is not to call him vnreasonable and folysh for the bringing of that argument, (for vndoubtedly

vnto our naturall and common reason it is no tryfeling persuation to see continuance and multitude of folowers to be with vs,) but the right waye of cōuerting or confounding them in that argument, is, either to shew that naturall reason is against them, (as it was in their worshipping of stockes and stones,) either by myracle to persuaide them, (as the Apostles in their dayes haue done, or as good and religious persons doe in this our tyme among the Indians,) or else to shew, that it is no wonder, if the religion of which thei be, hath allreadie long continued, and shall from hense forward encrease daylie, because it geaueth libertie vnto the flesh, and vnto all bodely pleasures. But the continuance and multitude of folowers which commend the doctrine of the church are so notable and myraculouse, that except the finger of God were here, it is vnpossible it should be regarded. For, prescript fastinges, watchinges, prayers, preferring of virginities before wedlock, submitting of our owne willes vnto the cōmaundemēt of others,

*A Reple against the false*

*the miracle  
of the con-  
tynuing of  
the Catho-  
like sayth.*

confessing of our secretes faultes, quiet suf-  
fring of harde penance; these are verye  
much against the nature and appetyte of  
our flesh: on the other syde, that which  
the church teacheth, of sainctes, of sowles  
departed, of seuen sacramentes, and espe-  
ciallye of that one, in whiche allmightie  
God is receyued, all this is so farr beyon-  
de the capacitie of carnall reason, that ex-  
cept sayth be infused, it is neuer rightly  
beleiued. Yet this religion so repugnant  
vnto naturall appetyte, so much surmount-  
ing all reason, hath ben embraced of the  
poore and ryche, the symple and the lear-  
ned, the stout and the tender, the beggers  
and the Cefars, and in spite of the dynell,  
the world, the flesh, and heretikes, hath  
contynued these .xv. hundred yeares, as  
we beleine, and as you be forye for it, these  
nyne hundred yeares togeather. It is no  
wonder, if a Turkye religion be much  
made of and cherished, for they are per-  
mitted to haue here carnall pleasures, &  
for the worlde to come, they are promy-  
sed to haue their full of them. Againe, I  
doe not maruayll, if many follow Luther  
the



the Father, or anye of his euill fauored broode and children, for the flesshe doth well allow it, to eate what it will at all tymes, to be free from earely rysing, to haue short seruice in the church, to haue matrymonye no sacrament, to be bounde to no ceremonye, and to be subiect vnto none other authoritie, then the expresse scripture. But, that the Catholike religion, which is so exacte, so deuout, and so graue, that it maketh the carnall men to wyssh that it were out of the worlde, should haue cōtynuall folowers of it, and before so long tyme preserued, it is not for flesshe and bloud to bring it to passe, but it is the verye worke of God, whom nothing can resyst and withstande. Consider also their lyues and maners, which haue ben emong other, the maynteyners of it. And because none are more odious vnto the world, then prelates, monkes, and fryars, I wyssh that some of them were rightly considered. For if you can beleieue historyes and monumētes, what fault do you fynde in S. Francys, and S. Domini-ke, if you will reade their bookes, what

o? *A Replie against the false*

can you saye against S. Bernard, S. Bonauenture, S. Thomas of Aquyne, Rupertus, Anselmus, Dionysius the Carthusian, with a nombre of such holy and reuerende fathers? whose writinges sufficiently declare, how much they remembered Christ, how diligently they did reade the scriptures, how freely they reproued faultes, and lamented the euill lyfe of Christians, how much they were acquainted with the sweete spirite of God, and practysed in fightyng for the sowle against the dyuell. The doctrine therfor of our church, hath not only contynued meruaylouslye, but contynued in many, and in those many no few haue ben excellent, and in such sort excellent, that, if not before, it might our religion haue ben now alowed, because such godly and graue heades did vse it. Whereas on your syde, if your inuentions were tollerable, yet those Apostles of yours, who in these latter dayes (you say) God hath styrred to reprove our vice and irreligion, and to reuue his truth and testament, haue ben so vyle themselves, that vndoubtedly God  
dyd

dyd neuer sende them, and a reasonable man should neuer folow them. What an Apostle was Luther? who gaue hym leaue to break his vow, which those holye men, whom euen now I named, did keepe vnto death? who moued hym to lye with a nounge? If he lyued chaste, being yet within his ordre, what spirite (trow you) was that, which could not afterwar des keepe hym chaste, when he was selected to preache a Ghospell? Then, if *Luther*, he lyued abominably when he was kept in Cloyster, was he a meete instrument for God, to worke the redemption of his church so long deceaued? And if God had forgeauē his former great offences, that he should be more humble in preaching of grace and mercie, would he so sone haue forsakē hym, that in the heate of his preachmentes, he could not but take a nounge to his bedfellow? And as he was in his doinges, so is he in his writings, so shameles, so fylthy, so vncleane, so slaunderous, so mutable, so presumptuous, and so desperate, that it is wonder that he is accompted for a man, & much

*A Replie against the false-*

lesse, for a man of God. I speake these things, to declare, what difference there is betweene our holy Abbates, and your rennegate fryars, the folowers of our religion, and the founders of yours, to enforce you hereby, to shew what you thinke of S. Bernard, S. Bonauenture, S. Denyse, and others, and to signifye hereby vnto you, that as we staye vpon continuance and numbre, so yet we reioyce at the vertues and graces, which haue and do appeare playnly in many of this numbre. wherefore, it is not without cause, that we are confirmed in our fayth and doctryne, because of such a continuance of it. Note, that I saye, such a continuance. For Turkes, Sarracenes, and Panymes may alleage continuance, but such a continuance, in which the doctrine taught, is greauous vnto the carnall man, and yet receyued, and the greatest professors of it, are hated of all heretikes, and yet for conscience and wordly shame are not cōdemned: such a one (I say) is much to be regarded, and such a one is not found, but onlye among the Catholikes. whose  
waies

waies in doctrine, if they be not open & secure, especially so great company for so long tyme going in them with prosperous sailing to their journeyes end, then will I neuer trust any waye, but be, as the company is, indifferent to go with euery one, vntyll I am wery. But thanks be to God, he hath better prouyded for vs, appointing his catholike church to be the pyller and staye of true religion. Which, although it is quyeckly to be founde out, because it is in deede Catholike, yet you thinke it necessarye to examyne what is the church, and how it maye be knowen. Goe to then, we will follow you to the end of your defence, in euery conclusion which you make against vs.

*The Scripture (saye you) speaketh of the Defence church two waies, sometyne as it is in deede sol. 90. before God, & not knowne allwaie to mans iudgement. &c.*

*Sometyne the church is taken for the vniuersall multitude of all those, which beyng dispersed through the world, acknowledge one Christ. &c.*

*Sometyne the church is taken for the multitude of those that beare rule in the church.*

Z iij You

*A Replie against the false-*

**Replij.** You performe more then you promysed. We looked but for two wayes, and you haue declared three, in which the scripture speaketh of the church, by which it appeareth, that you hatie pretye knowledge, but you keepe lytle good ordre in setting furth your diuisions. Yet goe to, as concerning the first sense, which you make of the church, what make you of her? Can it err, or no? No (say you) *this church is the pyller of truth, that neuer continueth in error. This church is neuer forsaken of the spirite of God. In to this church none be receyued but onely the children of grace and adoption.* How might a man then (I praye you) know this church?

*Of the church as it consisteth of the chosen whom God only knoweth, little profit is to be gotten.*

Verely neither you, neither any other can tell. For whereas it consisteth of such, as be the elect and chosen, who can saye either of hymselfe, that he is one of them, or how can one say that of an other, whose hart he seeth nor, which he can not vnderstand of his owne case, which is best knownen vnto hymselfe? Therefore as concerning the profyt and comoditie which they that would, might take of this church

che

che, which is the pyller of truth, we can receyue very lytle of it, because she is inuisible vnto man, and knowen onely before God. And if you dare saye, that this church may also be knowen vnto man, I would you had shoven one token or other of her, that we might be sure where to fynde the pyller of truthe.

Now as concerning the church, which is disperfed through the worlde, and acknowledgeth one Christ, and is *Through baptisme admitted ther vnto, and by the vse of the Lordes supper, openlye professeth the vniue therof in doctryne and charitie*: Is this church (trow you) the pyller of truthe, or what other opinion shall we haue of her?

*This church, (saye you) is resembled vnto a nett, which bath good and bad in it, it is resembled vnto a field which bath pure corne and cockle also in it.*

Defence  
fol. 91.

You saye herein trulye, and you agree Reply.  
now very wel with the catholike church, which teacheth vs, that in this world, the good and euyl Christians are men-  
gled togeather. You make also much a-

Z v gainst

*A Replie against the false -*

gainst certayne heretikes, which stand in  
it stoutly, that onely the elect are of the  
howsehould and familye of God, which  
yet (as you haue clerkely defined it,) can  
not be so, because the good and the badd  
which acknowledge one Christ, and re-  
ceyue the sacramētes, are the true church  
of Christ. Graunting therefor vnto you,  
that the church hath good men and euill  
in her, I aske now the cause of you, wher-  
fore you labor to proue that this church  
maye goe out of the waye for some part  
of her? you tell vs of Noe, of the .x. try-  
bes of Israell, of the Prophetes, of the  
captiuitie of Babilon, and other such hi-  
stories. But to what end and purpose?  
yf you wil proue thereby, that thei which  
beare the name of the people of God  
haue often tymes forsaken his law, and  
destroyed his Prophetes, you haue spo-  
ken that, for proufe wherof I wold ne-  
uer haue gone to the flood of Noe, ha-  
uing so many examples at home, to ma-  
ke this conclusion manifest. For all they  
which be Christened, doe beare the na-  
me of the people of God, and the pro-  
myes



myfes are made only vnto them, yet this world maye declare how many coniu-  
rars, difsemblers, wycked lyuers, faithleffe  
minifters, lecherous friars and desperate  
peruerterers of all law and honeftie, doe  
lyue in the church. But if you would  
proue, that, becaufe a great numbere was  
deceyued, therefore the whole church  
was fubuerted, you fpeake alltogether  
without booke. For, (to confider one  
example for all,) in the tyme of Elias the  
Prophet, when he, good man, thought,  
that all had forfaken God befides hym  
felfe, yet faid God vnto hym, I haue lefte 3.Reg.19.  
my felfe feuen thoufand in Iſraell, which  
haue not bowed their knees before Baal.  
And before that, it is playne by the booke  
of kynges, that Abdyas the ſtewarde of 3.Reg.18.  
kyng Achab his houſe, dyd hyde a hun-  
dred Prophetes of God from the fight  
of Iezabell the quene, and fedd the with  
bread and water. Therefore, as it can not  
be denyed, but that they which haue bor-  
ne the name of the people of God, haue  
not allwayes and wholly folowed hym, ſo  
yet it can neuer be proued, that the viſi-  
ble

*A Replie against the false-*

ble church of God hath ben in all her partes subuerted. And yet in the old law, the church was not then so richely endowed as it was afterward in the commying of Christ and his holie ghost, neither were those wordes spokē then, which haue ben spoken sence and now presently doe take place, our Sauior saythfully promysing vnto Sainēt Peter, that *Thou art Peter*

Matth.16.

(which is to saye) *a rock, and vpon this rock I will buyld my church, and the gates of hell shall not preuayll against it.* So that if nothing might be said to the contrary, but that in the olde law the church of God was not to be founde, (which is vn-

Psal.2.

possible to be proued,) yet in this tyme of grace, when all nations of the world are in the heritage of Christ, as only the

Is.1.

Israelites then were: and when for figures we haue truthes: for Moyses the ser-

Hebr.3.

uant and his chayer, Iesus the sounē of God and his lieutenant: for the inspirations which came at sondry tymes vpon the Prophetes, a continuall presence of the maiestie of the holie ghost: for pro-

Is.14.

myses vnder cōdition to rarye with them  
if they

if they would folow his cōmaundemen-  
 tes, most absolute performāce of the spi-  
 rite of truth to be with vs vntyl the worl-  
 des end: in this tyme of grace so glorion-  
 se, so much made of, so deere and welbe-  
 loued, so defenced, so priuileaged, to ma-  
 ke so harde and pynching rekoning, that  
 the light of the world should be couered  
 vnder some bushell, and that cytie be vn-  
 perceauable, which Christ him selfe plan-  
 red vpon the topp of a hyll, it is an igno-  
 minious and Iewyth, and cruell dysgra-  
 cing of the church of Christ. But because  
 we maye haue a better tyme and leysure,  
 to speake against you in this matter, if  
 this visibie church, which hath conty-  
 nued so long in one maner of doctrine  
 and sacramentes, be not the true church  
 of God, because the visibie church of the  
 Iewes had not allwayes the truthe of do-  
 ctryne, And if it must follow, because the  
 kynges of Iuda were some tymes Idola-  
 tors, that the clergie of those tymes a-  
 greed vnto them, and if some did so in  
 deede, that all therefore without excep-  
 tion did it, or if, because the Prophetes  
 repro-

Math. 5.

Unrea-  
 sonable con-  
 sequencies

*A Replie against the false-*

3 reprocued the maners of the high Priestes,  
therefore they condemned theyr doctry-  
4 ne and religyon, or if Christ, because he  
was cōdemned of the high Priestes, sayed  
not vnto the people concerning the do-  
ctors of Moyses law: *Doe that which they*  
*saye vnto you, but doe not after theyr doin-*  
*ges.* And, (to be short) if all these vnrea-  
sonable consequēcies (which would plea-  
se you very well) should be graunted vn-  
to you, tell vs then, for conscience sake,  
what church we shall follow? If the chur-  
che of Rome, which hath ben and is so  
well receyued, hath ben and may be vn-  
trulye perswaded, maye not that church,  
which you perchance, shall point out vn-  
to vs with your lytle fynger, be also with  
good lykelyhood very fowlie deceyued?  
And maye not one thirde person, com-  
mend vnto vs an other church, which a-  
greeth with none of our two, and yet is  
nothing the better? In this doubt, which  
doth so necessariely aryse, what is your  
ghostly counsell vnto such as are feare-  
full of conscience?

*Defence*  
*fol. 98.*

*The right church therfore, as the fold of*  
*Christ*

Christ, hath the true worde of God and vse of his sacramentes, according vnto the same, for the due markes therof.

After this maner, you shall haue some tymes the symple idioles of the countrey to make answer vnto straingers asking the right waye vnto this or that place, which they would come vnto. For, (saye they) you must goe by my grandsyres close, and then keepe the straytwaye, and you shall neuer mysse. Or else, lyke as a man would sende his seruant to London for a cupp of pure and cleane wyne, and tell hym that he shall be sure to haue it there, where he seeth an Iuye garland to hang at the dore, or the drawer of the wyne to vse no deceptfull bruyng of it, (wheras the Iuye garland is no certayne tokē of good wine ready to be solde, and euery tapster will easily saie for his owne truth and honestye,) so you haue tolde vs such markes to know the true church by, that as the true church hath them in deede, so yet euery mysbegotten congregatiō, will chalendge them vnto herselfe. Except you thinke, that Luther and Zuin  
glius,

*uncertaine  
markes to  
know the  
church by,  
alleged by  
the M. of  
the defence*

glius, with all their forked tayles of heresies, doe not echo of them stande in yt, that they haue the true worde of God, and right vse of the sacramētes on eche of their sydes, which yet are contrary the one to the other. I had thought, you would haue tolde of one such marke and signe to come by the knowledge of the true church, that in all the controuersies of opinions, and all the euill conditions of lyuing, we might haue ben directed vnto one certayne and approued staye of our consciences, and you, (to declare your wysedome and vnderstanding) haue named two such markes, as euery kynde of religion will boldly chalendge vnto her selfe. First, *the true worde of God* (saye you) *is one true marke of the church.* what meane you then, by the worde of God? for if you meane the volume of the olde and new testament, and that wheresoeuer we fynde the byble in any persons handes, that we must thereby straitwayes take this for a certayne tokē, that he which hath the byble in his hande is one of the right church, so shal you haue

not

not only your selfe, but Arrians, Anabaptistes, and all the rabell of myscreantes, to be of the true church, by good likelihood. On the other side, if you meane by the worde of God, the two testaments, not as they are to be solde at bookebinders shoppes, but as they are expounded of sincere and true preachers, what tokē the shall we haue of you, to know readily who is a true preacher? And as I haue said of this first marke which you geaue, so maye I saye againe of your seconde, which is, the right vse of the sacramētes. Which as I will graunt vnto you, to be rightlye practized onely within the true church, so yet you haue to shewe vs further, how I maye know such as doe minister them accordinglye. You would proue by S. Augustine, S. Cyprian, Saint Chrysostome, and Origine, that the scripture is the true tryall of the church. Yea Syr, in one sense that is true in deed, as also that the church maketh the tryall and declaration of the true scripture. But, that euer any good and reasonable man had this meanyng, that who so euer

A a      would,

*A Replie against the false*

would, might take the scriptures into his handes, and sytt iudge ouer the church, I denye it vtterly, and I am sure, you can neuer proue it. For as the scripture declareth which is the true church, so doeth the churche shewe the authoritie of the scripture, and the scripture and the churche, are the better, the one for the other of them. Do you thinke to make vs aserde by the appealing vnto scripture? or doe you labor to moue a suspicion, that you only haue the Ghospell for you? Verely we are content to be tryed, not only by the scriptures, but euen by those holy fathers, which you deprauie in this place towards your purpose. The cōtrouerisie now, betwene vs and you, is the same, which was betwene S. Augustine and the Donatistes. We seeke for the church, and the place where she resteth. You say, that it hath ben vnknown, defaced, obscured, and coarcted, you saye that it is now in England, and before these last .lx. yeares, you knew not where she was to be founde. On the other syde, we beleieue that it hath ben and shall be continually visible,

Marke this  
place



tholike, vpon the topp of the hill, not in gardens or chambers, not in corners of countreyes, but in the open sight of the worlde. And here now at this point we shal haue no other thing, but our yea and our nay. *Yes* (saye you) *lett the matter be tryed by scripture.* So lett it be, and because you are so trymlye scene in them, that you will make vs altogether ignorant, shewe vs your scriptures to proue your pretie, narrow, and shamefast churche. Yf you can shewe none, reade, for the truthes sake, those places which we shall name vnto you. *In thy seede all nations shall be blessed. Aske of me, and I wyll geaue the for thy heritage the Gensyles.* Gen. 26. Psal. 2.  
*He* (meaning the Messias) *shall rule frō sea vnto sea, and from the floud euen vnto the endes of the worlde.* Agayne: *The stone which was cutt out of the hyll without handes, fylled the whole worlde.* So it hath ben Da. 2.  
*wrytten, and so it behoued Christi to suffre, and repentance and remission of synnes to be preached in his name, through all nations.* Luk. 24.  
*You shall be my wytnesses in Iury and Samaria, and vnto the endes of the earthe.* Act. 1.

*A Replie against the false.*

But what of all this? Marye Syr, that you should reade in these scriptures, how playnly it was promysed, that the whole world should be Christ his inheritance, and that his church should be sought for, not in pelling corners of *Africa*, of *Europa*, or *Asia*, not in *Wytttenberge*, *Geneua*, or *England*, but in all nations and in all countreyes of the world. And if you myslike this our cōclusion gathered out of these places of scripture, consider then, better then you haue done, S. Augustins reasoning against Petilian, and against all other Donatistes, when so euer he wrote against them, as in his. 162. 166. 170. 171. and other of his epistles. In all which places, he proueth, that it is vnpossible, that Donate, which was an vpstart heretike in *Africa*, should haue the truth on his syde, because the scriptures do so playnlye promyse vs, that the church of Christ should be enlarged ouer the whole worlde, and because it was so sensibly performed, that every one might see that church, which was extended through all nations. Now, if you haue any scriptures, or

authorities, or reasons, to proue that the church should not be openly knowen for 900. yeares togeather, or that about the yeare of our Lorde God .1500. the light of the Ghospell should begynne to appeare, or that the churche may be in one countrey only, or that Christ shold leese his inheritance, which was promysed hym ouer the world, or that all the dryfte of S. Augustyns reasoning against the Donatistes, doth not expressly make against you, then shall you speake somewhat worth the answering. Against which tyme proude also to tell vs, how S. Cyprian (whom you alleage, to proue that recourse should be had to the scriptures) doth make any thing for you? Yea rather he maketh cleane against you, and if you had taken but small leysure to consider hym, he teacheth you, that to come vnto the truth, and to be sure of it, there is an other and better waye then you haue yet inuented. For after those wordes, *Hereof arysse schysmes, because we seeke not to the head, nor haue recourse vnto the spring, nor keepe the cōmaundementes of the* S. Cyprian  
alleaged  
agaynst  
the M. of  
the defence  
bymyselfe.  
  
Cyp. tract.  
3. de simpl.  
pralat.

*A Replie against the false*

*heauenly master. After which wordes, you  
make a full point, as though you had tol-  
de all his meanyng ) he saith further that  
to proue this, there is no neede of long  
talke or reasonyng. Our Lorde spake vnto  
Math. 16. Peter, and sayed: I tell the, thou art Peter,  
and vpon this rock I wyll buyld my church,  
and the gates of hell shall not ouercome it.  
Ec. And although he gaue lyke authoritie  
vnto all his Apostles after his resurrection,  
10. 20. and said: Euen as my father sent me, I also  
sent you, receyue you the holyghost, yf you  
remyt any man his synnes, they are forgea-  
uen hym, yf you reteyne them, they are re-  
teyned, yet that he might make playne, and  
set furth an vnitie, he disposed by his owne  
authoritie the head and spring of that vnitie  
which beginneth of one. And a lytle after  
he sayeth: Doeth he beleine, that he holdeth  
and keepeth his sayth, which keepeth not this  
vnitie of the church? How then could you  
bring in S. Cyprian in the commenda-  
tyon of anye of your two markes of the  
church, which so expressely warneth you  
to consider the vnitie thereof, and the au-  
thoritie which was geauen ynto S. Peter,*

*in*

in which vnitie who so euer is not found hath lost all true fayth, crake he neuer so much of his sacramentes and scriptures? But now, because it is not inough, to declare that your markes of the church are vncertayne and controuersious, except we geaue some better signes, which may leade all men vnto the true church, therefore it is to be considered, what we professe openlye in one of the articles of our Crede. *I beleieue* (sayeth euery Christian) *The true one, holye, Catholike, and Apostolike church:* and if he knoweth also what he speaketh, then shall he neuer be to seeking of the church. For she must be fyrst of all, *One church*, that is to saye, she must haue one profession of fayth, one ordre in sacramentes, and one head for her gouernement: by which one worde, thei be quicklye tryed for no good Christians, which can neuer agree vpon their fayth, or haue no certayne head or gouernour. Secondlye, the church is *holye*, in this sense, either because none are holye which are out of this church, either because she hath ben bought with bloud, (a deare price,)

*The true  
& certaine  
markes of  
the church*

*A Replie against the false-*

either because she is stable and inuincible. Which note doth warne vs to beware of them which haue no contynuan-  
ce in their religion, but are quyeckely altered at euery new preachers inuention.

*Catholike.*

3 Thirdly, the church must be *Catholike*, which is to say, she must goe through the whole world, not only in respect of place, but also of persons and tyme, where-  
vpon it foloweth, that all such religion as lurketh only in particular countreyes, or which hath no antiquitie and contyn-  
nuance at all, is to be reiected as a singu-  
ler naught, and no Catholike or good religion. And last of all, the true church

*Apostolike*

4

must be *Apostolike*, by which worde I meane, that if they of England now, or those of *Geneua*, can by degrees ascende, and frō one minister vnto an other go vp  
wardes in a cōrynual ordre, vntyll they do come vnto one of the Apostles, whō they will proue to haue ben a father to their religion, that then, they haue one good signe to commende their doinges. But, because this is vnpossible to be doone of them, therefore they are not of the church

Apo-

Apostolike, and for good cause they are to be dyscredited. Loe Syr, if you be of a good conscience, contynew in the fayth which you haue professed, and for two symple markes, which euery man will set vpon his religion, take these fower notes which al christendome aloweth, of which fower there is no heretike, which (worke he neuer so craftely) shall euer be able to proue that any one may serue for hym.

The .xiiij. Chapter.



**I**F you had acquaynted your selfe with faythfull Abraham and Isaac, and dyd beleieue that God is able to performe what so euer he promiserh, you would make no question of the reall presence of Christ in the Sacrament, and that cheif principle being once confessed, you shold neuer make great quarreling about certayne consequencies which folow therevpon. As, whether Christ his bodye be vpon a thousand aultars at one tyme, or whether accidentes be without substance, and bodye without place, or whether

111 *A Replie against the false*

reseruation may be alowed, with diuers other questions. This is the fault which the Catholike in this last Chapter syn- deth with you, in auoyting of which, you saie, first

Defence. *We graunt as freely as you, with Abraham*  
fol. 102. *and Isaac, that God is able to perfourme*  
*what so euer he doeth promyse.*

Replie. Yf you thinke as you speake, why are these bodging and souterly argumentes so ofte repeted emong you, that *Christ his naturall bodye is in heauen, ergo ye can not be on the earth, Item, a natural body oc-*

*cupyeth onely one place, but the sacrament is*  
*in many places. Againe, accidences can not*  
*be without substance, ergo the substance of*  
*bread is not chainged into the substance of*  
*Christ his bodye. Are not these your argu-*  
*mentes, most manyfest tokens, that you*  
*speake against the possibilitie to haue*  
*Christ his naturall bodye in the Sacra-*  
*ment? For otherwise, you should not aske,*  
*how it might be, after the Iewylh fas-*  
*shyons, but rather proue, that it is not so,*  
*after the maner of wyse heretikes. Well*  
*yet, thanks be to God, that you be not*  
*so*

*Bodging*  
*reasons &*  
*such as ar-*  
*gue a faint*  
*& doubt.*  
*full faillbe.*



so folyshe as your fellowes, and that you graunt, that yet ys possible inough vnto God, to bring all that vnto passe which the church teaceth vs, as concerning the sacrament, but, saye you

How can you shew, that it was God his holy Defence myll to haue so many myracles wrought, as fol. 130. you without necessitie, doe make in the Sacrament?

Mary Syr, we shew it by his owne wordes (This is my bodye, This is my blood) vpon which one myracle, all the rest of our beleif therein, doerh follow by necessitie of consequence. You aske also for an example in some place of all the scriptures lyke vnto this merueylous worke which is beleived to be in the sacramēt. Wherein I answer you, with the same wordes, as S. Augustine answered Volu-  
Augustine  
epist. 3. ad  
Volusianū  
 fianus, as concerning the incarnation of God, Yf you aske for a reason, the thing shall not be wonderfull, and if you requyre an example, the thing shall not be singular. Also, the myracles which the scriptures speake of, are not therefore beleived, because they haue other myracles of lyke sorte  
 with

*A Replie against the false-*

with them, but because God is allmightie, and because all scripture is true. We doe not apoint, ( as though all were of our one making, ) but we beleieve, that Christ his very body is truly in the sacramēt, and that it is there, not in maner of proportion, quantitie, or figure, also that it maye be in a thousand places at once, and yet in neuer a one of them all local-lye, which is to saye, as in a place of his owne. Oh, saye you,

**Defence.** *Is not this to take awaye the nature of a*  
**fol. 104** *bodye from his bodye, and in deede to af-*  
*firmē it to be no bodye?*

**Replie.** See loe where you be now. Do not these wordes importe, that it can not be, that a naturall body shold contynue naturall and be in a thousand places at once? in which your saying what other thing doe you, but priuelye conclude that it is impossible. In which, least you should seeme to denye the power of God, of which you spake reuerentlye a lytle before, you amend the matter, and saye:

**Defence.** *Yet we say not, but that God is able to wor-*  
**fol. 104.** *ke that also, if it be his pleasure.*

**Vere-**

Verely verelye you be vncertayne in all Replye.  
your conclusions, for if you graunt that  
God is able to do that, which we reporte  
of hym, that he worketh in our Sacrament,  
why talkeyou of the nature of a bodye  
and taking awaye of the nature of it,  
if Christ be really in the Sacramēt.  
And if it be vnpossible to haue a bodye  
without quantitie, and in a thousand places  
at once, (as it is to make that one  
selfe same thing should be a bodye and  
no body,) why saie you, that God is able  
to worke this also, if it be his pleasure?  
you offende in both sydes, doubting at  
one tyme of God his allmightnes, by  
which we beleieue his naturall bodye to  
be in the sacrament, and at an other tyme  
making hym so allmighty, as though  
he could bring to passe, that such thinges  
might agree togeather, as are in them selues  
plaine contradictorie, the one to the  
other. But as in this later point, you goe  
beyond all truth and possibility, so in the  
other, I trust you wil hereafter be more  
stedefast, and neuer argue against the  
power of God which is able to performe  
all

Note  
the doubt-  
fullnes of  
mind and  
vnderstand-  
ding in the  
M. of the  
defence.

*A Replie against the false.*

all those articles, which the Catholikes haue gathered, vpon the sacramēt. Which now you begynn to doe at length, and saye, that it is not God his will to doe, as we beleiuē he hath done in the sacramēt. But how proue you this?

*Defence  
fol. 104*

*For neither is there any necessitie that shold once trayne hym to doe yt, nor doeth his word teach vs that euer he did the lyke.*

*Reply.* These be your owne reasons, as it is easylie to be perceyued by the weight of them. which if you will follow in other pointes of our fayth, you maye conclude all our Crede, to deserue no credit at all. For, neyther anye necessitie cōstrayned God first to make, and afterward to redeeme mankynde, and the most of all his workes are of such a peculyar excellency, that we maye thinke right well of eche of them, that they are in theyr kynde singular. what necessitie constrayned our Sauior, to take our death vpon hym, and what example haue you in all the scriptures, lyke vnto the myracle of the death of God? Ergo, (according vnto your diuine logike,) it is only an inuention

*Feble reasons.*

tion of the papistes, that God hym selfe  
 did suffre a most painefull death for man.  
 It is wysedome for vs, rather to beleue  
 the church, then to allow such argumen-  
 tes by which we maye destroye all true  
 religion. And yet not only the church  
 teacheth, but the scripture also wytnes-  
 seth, that this which the Christians re-  
 ceue in the Sacrament, is the bodye of  
 Christ hym selfe, as he said most playnly,  
*This is my bodye which is geuen for you.* Luc. 22.  
 Now whether the verbe substantiue *Sum,*  
*es, fui,* might be interpreted by *transsub-*  
*stantiare,* tell me fyrst, I praye you, whe-  
 ther *Sum, es, fui,* maye be taken among  
 the grammarians *Assumens naturam, non*  
*personam?* which sense of the verbe sub-  
 stantiue, *Sum, es, fui,* after you haue  
 not founde in any dictionary of the best  
 making, how will it sounde in your ea-  
 res, to say, *Deus est homo, God is man?* The 10. 1.  
 worde was made flesh, sayeth the blessed  
 Apostle and Euangelist, by which we  
 confesse and beleue, that God the wor-  
 de was not changed into flesh, or min-  
 gled and confounded with it, or in any  
 parte

*A Replie against the false-*

part altered, but that he tooke vnto his person, the verye nature of man, and vnited it vnto his Godhed. Which sense if you repyne against, because the propriety of the tongue can not beare it, that (*factū est,*) might be interpreted by, *vnita est diuina persona humana natura*; the person of God was vnited vnto the nature of man: trulye then, as your learning perchance is such that you maye be suffred to reade an open lesson in some grammer schole, so without all doubt you are to be amended for the vnright construyng of our Christian rules. But, (saye you) we must search the scriptures as Christ and his Apostles taught vs, and as the holy Fathers dyd vse against the Arrians, and other heretikes. As who should saye, that (*This is my bodye which shal be deliuered for you*) were not scripture playne inough, or as though the Arrians had not in fight, more places of scripture then the Catholike Fathers; or else as though the most holy men of these fyftene hundred yeares, whom we folow in the fayth of the sacrament, had written whole and large treatyses of it,  
and

and vsed no scripture at all. Well Syr, if we lack scripture, you, perchaunse, doe abounde in it, and therefore what is your opinion of the sacrament?

When we interpret Christ his wordes, we saye, it is a figuratiue speache, and such as the Holygost often vseth in the institution of sacramentes and ceremonyes. Defence folio 106.

It is most true that figuratiue speeches are often vsed in the scripture, as when Christ said: *I am the vyne.* &c. but can you therfor cōclude, that they are allwayes vsed? and if, *I am the vyne*, be figuratyue, is, *This is my body*, lyke vnto it? When the high Priestes of the Iewes asked Christ, whether he were the sōune of God, he answered, *I am*, he sayed againe vnto his disciples, *I am the waye, the truth, and lyfe*, and yet he was not a figuratyue lyfe, but reall lyfe in deede. And although that Christ speaking of S. Iohn the Baptyst, and sayeing, *If you wyll receyue hym, he is Helyas*, meaned not yet that he was Helyas in deed, but that he represented Helyas for some pointes, neuertheles say ing of hym selfe, *I am the beginnyng which* Reply. 10.15. Marc. 14. 10.14. Math. 11. 10.3.

*A Replie against the false*

*speake vnto you*, he willett vs to vnderstand, not that he representeth onely or signifyeth the begynnyng which is God, but that in very nature and substance, he is the author of all thinges. Whereby you maye or should rather perceyue, that this argument which you gather out of particular phrases in the scriptures, doth helpe nothing your purpose, except you could proue them to be generall. Now as concerning these wordes of S. Luke and S.

Of particular premisses to conclude generallie it ys no good fashion.

*Luc. 22. Paule, This is the new testamēt in my blood,*  
*1. Cor. 11.* by which you vnderstande, that the Sacrament is a testimony or pledge of his last will and gyfte: concerning also the nombre of testimonies which you bring out of the auncient Doctors, to proue that Christ gaue a memorye, token, signe, figure, and similitude of his bodye. I will not speake against them, because they be true sayinges & Catholike. But whē wyll you leaue to proue that which we denye not, and shewe directly vnto the purpose that Christ gaue no body at all, but a figure only vnto vs? The catholike sayeth is this, that the externall signes and formes



met of bread and wyne are figures of the  
 naturall body and bloud of Christ which  
 are vnder them, (for as bread is the most  
 naturall and necessarie foode, so we vn-  
 derstand the flesh of the soun of God,  
 to be vnto the faythfull,) Also, that the  
 very naturall body of Christ in the sacra-  
 ment, is a figure of the glorie to come,  
 and representeth that vnitie which shall  
 be betweene him and his elect in heauen,  
 (for he which communiceth hym selfe  
 so freely and fully in earth vnto synners,  
 what wyll not he do to the holye ones in  
 heauen?) Furthermore, both the exter-  
 nall visible sygnes of bread and wyne, and  
 the true body of our Sauyor which is vn-  
 der the visible sacramentes, are a figure  
 and signe of the mutuall vnitie of Christ  
 with his church, (for she is made one  
 bread, through Christ, as it were of many  
 graynes, and one body consisting of ma-  
 ny members.) Agayne, the breaking of  
 the visible sacrament, and the reall pre-  
 sence of the body of Christ, are in signe  
 and memorie of his passion, (for if a man  
 should seeke a thousand wayes to styrr

*the catho-  
 likes con-  
 fesse signes  
 & figures  
 in the Sa-  
 crament but  
 not onlie  
 them.*

A Replie against the falso-  
 men vp to thinke on Christ, this passeth  
 all other without comparison, to haue the  
 selfe same bodye before them.) But with  
 all these figures and signes which are foun-  
 ded in the sacramēt, we confesse also, that  
 there is a reall presence, not spirituall on-  
 ly, but corporall. For S. Hilarye prometh  
 at large, that Christ vnto this daye is in vs  
 not onely through contord and agreement of  
 wyll, but also truth of nature. Allie Saint  
 Gregorye Nyssene hath this condonion,  
 that lyke as the bread which our Saviour dyd  
 eate, whiles he lyued yet on earth, was con-  
 uerted into his diuine nature, because that  
 the sacra- ment.  
 man, which dyd so eate it, was also God: euen  
 so, the bread of our mysteries, is conuerted  
 into the flesb of the word. Furthermore S.  
 Hierome wytnesseth, that the blond and  
 fleshe of Christ, is vnderstanded two wayes,  
 either for that spirituall and diuine flesb, of  
 which he bymselfe sayd, My flesb is meate  
 in dede, and my blond is drinke in dede, &c.  
 eiohen for that flesb which was crucified,  
 and the blond which was shedd with the spea-  
 re of the souldior. According vnto this di-  
 uision, diuerse of flesb and blond is taken

Lib. 8. de  
 trinitate

Enthimius  
 in sua Pa-  
 noph. pa. 2.

Christ is  
 reallie in  
 the sacra-  
 ment.

In epist. ad  
 Ephe. li. 1.  
 cap. 1.

la. 6.

to be also in his Sainctes, so that it is one  
 flesh which shall see the saluation of God,  
 and no other flesh and blood, which can  
 not possesse the kyngdome of God. Of this  
 testimonye therefore we gather, that as  
 our flesh in heauen shall be true and reall  
 flesh, although it be made spiritual: so the  
 spirituall flesh which Christ promysed  
 vnto vs, is his very true and natural flesh.  
 Againe, S. Chrysostome testifieth, that  
 we are turned into one flesh with hym, not  
 only by charitie, but in very dede. And  
 in an other place, the same made vs in ba-  
 dy, sayeth he, not only by sayth, but also  
 in very dede. And it is so true, that Christ  
 his naturall flesh is geauen vnto vs in the  
 Sacrament, that we should also see it with  
 our bodily eyes, except diuers causes were  
 to the contrary, of which this is one, lest  
 some horror & loathsomenes might trou-  
 ble vs, if it were geauen in visible forme  
 of flesh and blood vnto vs. And to con-  
 clude: The soule of God is vniued vnto vs  
 through the mysticall blessing, corporally as  
 man, spirituallie as God. Wherefore we  
 doe not destroye one truth by an other,

Ho. 45.

Ho. 60. ad  
 po. Ant.

Amb. lib. 4  
 ca. 4. de sa.

Cyrill. lib.  
 11. ca. 26.

in lo.

100 *A Replie against the false*

De con-  
secrat.  
2. cap.  
Vtrum.

neyther so beleue the presence of Christ  
his Bodye, that in no case we wyll admit  
any significatiō or figure, neither againe  
so magnifie signes and figures, that we ta-  
ke awaye all reall presence, S. Augustine  
teaching vs, *That the body of Christ, is both*  
*a veritie, and a figure: a veritie, whiles the*  
*substance of bread and wyne is made his bo-*  
*dye and bloud by the power of the holyghost:*  
*and a figure, because of that which is out-*  
*wardly scene and perceyued.* And so against  
the next tyme, (if you can haue any an-  
swer,) prouide to proue, not that Christ  
gaue a figure, but that he gaue nothing  
else but a figure. For if you will so graunt  
a figure, that yet you will not denye the  
reall presence, then will all our other cō-  
clusions, which you despyse now, be de-  
duced out of the principle of Christ his  
reall presence, that you neede to make no  
further question about them. As for the  
kynge's brode seale, vnto which you resem-  
ble the sacrament, it may be well and tru-  
lye sayd, that in deede the sacrament is a  
most sure confirmation of all the actes  
which Christ dyd worke for vs, in the ty-  
me

me of his visible conuerſation among vs.  
 For how might we haue his verye true  
 bodye among vs, except he receyued a  
 true nature of man vpon hym? or how  
 might we Chriſtians doubt of it, whe-  
 ther he be ryſen from death to immorta-  
 litie, whoſe fleſh and bloud is daily gea-  
 uen to ſuch as will, to ſaue them fro cor-  
 ruption? But, if you make no more of it,  
 then that, as the king his brode ſeale doth  
 geaue a force to his letters patentes, ſo  
 lykewyſe the ſacramentall bread ſhould  
 confirme the teſtament and promyſes of  
 Chriſt, and that in ſuch a ſenſe, that as  
 truly as our body is fedd with that bread,  
 ſo truly our ſoule is noryſhed with his  
 ſpirite: verely you haue taken a great  
 wonder at a common and eaſye matter.  
 For euery man, when he will, not only in  
 the church, but at home and elſe where,  
 and not only by bread or wyne, but alſo,  
 by euery thing that is true, maye uſe the  
 lyke phraſe, and ſaye: as truly as I ſtand;  
 as I ſyt, as this ſyer burneth, as the ſon-  
 ne ſhineth, as I lyue, as I eate, &c. ſo tru-  
 lie God dyed once for vs to ſaue vs from  
 death

Goodlie  
 greate  
 wordes  
 among  
 the pro-  
 teſtantes  
 but ſmall  
 and ſim-  
 ple ſenſe.

*A Replie against the false-*

death euerlasting. And if you wil cōtend, that although one maye so say of al thinges which are true, yet that there is a speciall regarde to be had vnto bread & wyne which Christ him selfe appointed for that purpose, yet you haue no great cause of wonder, no more then you shold maruell in some weighty accompt which the kyng himselfe would sett for some profitable effect, that one such peece of golde which right now stood but for a shilling, should be sodainly remoued and made to signifie. 1000000. Li. For if al the dignity and price of the Sacrament consisteth herein, that it representeth a most wonderfull gyfte and benefyte, which the fountaine of God bestowed vpon vs: then are you very much to blame for defacing, spoyling, breaking, and burning of crucifixes, which did more lyuely represent the death of Christ, then any externall forme of bread and wyne can doe. Whereunto if you will answer, that Christ appointed the one and not the other, you maye yet gather thereby, that (according vnto your imagination) there is no such great excellencye in the institution of

bread and wyne to represent and declare vnto vs the veritie of Christ his promyses, but that a paynter or caruer maye as euidently expresse them by his arte and colours, and more effectually also perchaunse, for the playne, fymple, deuout and good men of the world. Wherefor that the holye doctors and fathers of Christ his church, should meane nothing els by their termes of (*transmutatiō, trans-  
elementation, mutation, conuerſion, altera-  
tion, &c.*) But the chainge of the external elements into this meanyng, that they doe shoue the effecte of the Sacrament, and scale vpp vnto vs the promyses of Christ: it is a very abiect and vyle mylconstruyng of them. For they declare most expreslye, that in the external elements there is no chainge at all, but the chainge is onely in the substance of the bread into Christ his bodye, which at an other tyme is to be proued more largelie, but now S. Cyprian alone, maye suffice, saying *This bread, which our Lord* dyd vnto his disciples deliuer, being chainged not in outward shew, but in nature is

Serm. de  
cenā Do-  
mini.

401 *A Replie against the false*

*made flesh by the allmightynes of the wor-  
de, &c.* But as much as you can for shame

*The M. of  
the defen-  
ce will not  
haue the  
benefites  
of God to  
be so great  
as thei are  
in deede.*

you extenuate and debase the greatnes  
of Christ his benefytes towards vs. For  
Christ saying *this is my body*, you vnder-  
stand hym to meane a figure onely of his  
body, and the holy doctors prouing vnto  
vs, that it should not be vncredible, that  
of simple bread he maketh vnto vs his  
precious body, because he made all thin-  
ges of no thing, and can doe more then  
is ordynary by the cōmon course of na-  
ture, yet, (saye you) they speake of no o-  
ther chainge, but that which is about the  
external elementes. And one of them, ha-  
uing this similitude, *Lyke as wax being  
sett vnto fyre, is lykened vnto it, no substan-  
ce remaineth, no ouerplus resteth: so doe thou  
thinke, the misteries to be consumed by the  
substance of Christ his bodie.* No, (say you)  
it is not so, or els it is to be vnderstanded  
after this maner, that lyke as when the  
king his broad seale is sett vnto his let-  
tres patētes, then haue those letters their  
effect, so, (I trow) that the Sacrament  
should be lyke a pece of wax to confirme

I can



I can not tell what letters . For if you  
 meane the promysse of euerlasting lyfe,  
 before we come to receiue the Sacramēt,  
 we beleue God and his church, & doubt  
 nothing of them, and therefor I confesse  
 my ignorance, that I can not tell, what  
 maner of leases or grauntes you concey-  
 ue to be vnconfirmed, before the seale of  
 bread and wine be added vnto them. But  
 (as I began to tell you) you take all thin-  
 ges at the lowest and basest maner, and  
 this perchaunse is that, which you obieet  
 vnto vs, (when your delicate and deyn-  
 tie eloquence could not abyde to heare  
 the Catholike to speake of the pulling,  
 skaulding, drawing, and roasting of a ca-  
 pon, before you dyd eate hym, ) resem-  
 bling vs vnto the seruant, which being  
 commaunded to make the dyner readye,  
 would thinke vpon great prouysion, the  
 master hym selfe meaning to haue no-  
 thing els but such colde meate set vpon  
 the table, as was in the house . As who  
 should saye, we shalbe saued and fare well  
 inough, if we do but imagine that Christ  
 dyed for vs, As for the hauing of his na-  
 turall

Cold roast  
 among he-  
 retikes.

*A Replie against the false*

turall bodye, because it is a matter of  
greate prouision, and it keepeth a great  
sturr within a mans hart, to conceyue  
how it should be a naturall bodye, and  
placed now in heauen, and yet present  
and perfect on euery aultar in the whole  
worlde, and because it were lytle inough  
to thynke all nyght long and morning  
before, how to come to such a feast with  
contrition, confession, and satisfaction,  
therefore it is but superfluous cost, and  
a torment vnto the conscience. Golde  
meate shall serue vs well inough, and we  
shalbe as merye with bread and drink in  
the remembrāce that Christ dyed for vs,  
as with all the prouision which the pa-  
pistes saie Christ to haue made. In which  
similitude, you haue as rightly expressed  
your inward thoughtes, as maye be. And  
we truly, if we make greate prouisiō, we  
doe no other then we are commaunded,  
because we be his seruantes which euery  
daye geaueth the fatt calfe, for ioye of  
his sounes which were lost and are re-  
turned agayne, which was neuer a nig-  
gard of his meate and drinke, in so much  
that

that when he had none other, but seruantes in his howse, yett he prouyded so royally for them, that as euerye one of them wyshed, so dyd his meate taste in his mouth. For consider onely the excellencye of Manna of the olde law. First of all it came from heauen without any labor of the Israelites: it came dayly, (except one daye in the weeke) that they should haue it fresh and fresh: it came so plentyfullye, that yt couered all the grounde about theyr tentes: and yet so equallye, that he which gathered more dyd not abounde, and he which gathered lesse did not want: it came so simply as if it had ben the seedes of coryander: and it tasted so wonderfully that it conteyned all delicates and hartes desyre: it continued to them xl. yeares together, and as surely as their bodyes were noryshed with that bread, so sure they might be, that their sowles & mindes were fed with the grace of Christ. And all this yet, was bestowed vpon the Jewes, before the incarnation of the sounce of God, before the comming of the holyghost, in the law of bondage,

*Christians  
are worse  
fed then  
the Iewes  
were, ex-  
cept they  
receiue the  
true bodie  
of Christ.*

in the tyme of figures; and when God  
(as I may saye) did not yet keepe open  
householde in all cōtreies of the world,  
neither make so great cheare, as he myn-  
ded to doe afterwarde. Therefor, if such  
thinges were geauē vnto the Iewes, what  
was to be reserved for Christians? and if  
we haue not in deede the reall body of  
Christ among vs, what lyke thing haue  
we, vnto their Manna. Yf there were no  
other argument but this one, which is  
gathered ypon the conferring of tyme  
with tyme, state with state, figures with  
truthes, Moyses with Christ, Iewes with  
Christians, yet of very congruence and  
conscience, we should looke to fare bet-  
ter then the Israelites dyd in the barren  
wyldernes. But, except our Sator his  
wordes, (*this is my bodye, this is my bloud*)  
be understood literally and really, we  
fare a thousand partes worse. For as in  
our bread vnitie is represented, so might  
it haue ben in their Manna: and as you  
be as verely assured, that your soule doth  
participate Christ in spinte, as your bo-  
dye doth receyue the externall bread, so  
like

likewise they, which were spirituall enioy  
the Israelites, did in their Manna, con-  
ceyue and receyue the bread of lyfe and  
the Sauior of the world; and againe, as  
your sacramentall bread is a token and  
seale vnto you of the goodnes and pro-  
mysses of God, so was Manna vnto them;  
and that with much more myracle and  
cōfort. So that you haue nothing in this  
your Sacrament of the new law, (which  
should be most excellent,) which one  
maye not fynde in the Manna of the ol-  
de law, which yet was but a shadow and  
figure of the bodye of Christ in the Sa-  
crament; but Manna of that tyme, had  
many wonderful prerogatyues, by which  
it farr passeth in estimation, the Saera-  
ment of Christ his bodye and bloud, if  
there be no more in it, then you doe con-  
ceyue and vtter. Which because it is vn-  
reasonable, therefore we can not but vn-  
derstand Christ his wordes, (*This is my  
bodye, &c.*) in that sense which we doe;  
and we doe not feare least we shall of-  
fende in making to great a price and va-  
lue of the Sacramēt, but rather we confesse  
that

*A Replie against the false*

that we shall neuer be able to expresse  
the maiestie, the miracles, and the digni-  
tie of it. As for you, if you be delighted  
with cold rost, and would not, ( if you  
might ) haue Christ really and naturally  
God and man, bodye and soule, to be  
geauen vnto you, but can satisfie your  
appetyte, with only figures, sygnes and  
similitudes, you shal sytt by your selfe for  
the Catholikes, vntyll God shall sende  
you more charitie. Which if it were, ( as  
it should be in you ) you could not fynde  
fault with the reall presence of Christ in  
*Defence*  
*fol. 118,* his Sacrament, and call it a *torment* vnto  
your conscience, but rather you would  
bewerye of all scrappes and leauinges of  
an yesterdaies feast, and contemne all  
counterfait dyshes, which haue more ap-  
parance then substance. When you were  
a childe, if one had brought vnto you a  
byrde or a fysh made in syne and sweete  
paste with a figg or such lyke thing with-  
in, you would haue ben more delighted  
in it, the with the true meate of the byrde  
or fysh, but after that you be come to  
the state of a man, you should couet the  
sound

sounde and strong meates, and lett all such creekes and knackes alone, to serue for children. God graunt that you fynde not hereafter, fault also with the Catholikes, that they teache you to beleieue a true and natural flesh and sowe in Christ and that you reprove not the charges and cost which God hath bestowed vpon the redemption of mankynde, because the only worde of his blessed will, was able to saue vs, so that his incarnation needed not, but only a similitude of a body.

But for this tyme, let this be an end of this Replye, and I would to God, here might be an end of all cōtrouersie, which because it is not verie credible, in such confusion and vnruynes of sectes and diuisions, therfor some answer is to be looked for, or rather some similitude of it. For as concerning any true answer in the defence of your part, you can neuer make it in those pointes, which you are burdened withall in this Replye, as, your misconstruyng of holye Fathers, and reasoning out of the purpose with many absurde and vnlearned conclusion. Yet no

Cc      doubt,

*A Replie against the false-*

doubt, but you will cōtinew styll in your stoutnes, and by one meane or other, mayntayne your Capitaynes against vs. For if Goliath be stroken downe, yet you sett vpp an Achilles, and by chainging of the name you thinke to chainge the cause. But if your bastard brauery, had not ben sufficiently exemplified, by the fact of the vncircumcided Goliath, yet now by the crake, which you sett vpon your prophane Achilles, you proue your selves more lyke that fell Gyant thē euer you were before. For although Goliath was bygg in stature and wordes, and contemned the simple staffe and scripp with which the loueable Dauid came against hym, yet after the stone once fastened in his forehead, and the ouerthrow geuen vnto hym, the Philistians hartes were in their heeles, and they fledd away without any further bragging. But he, whom you nyckname Parys, although he hath vtterlye kylled your Achilles, shooting (as you saye) his arrowes out of a corner priuely, but how so euer they were shott, hitting ( as we beleieue ) the marke perfectly,



feſtlye, yet you make your Achilles ſo invincible, as though he could not be wounded at all in this quarrell, and as though he paſſed no more of any ſhott of ours then if benettes or ſtrawes ſhould be caſt agayne hym. Which is ſo exceeding and wayne glorious a crake, that it maye rather be thought that your Achilles would be very gladd, if he might neuer hereafter heare any more wordes, about his open and loude challenge. For as concerning the manifeſt obiections, which are made againſt hym, they are to be read in playne prent, which he hath not be yet in haſte to answer (as far as we know) becauſe perchaunſe he knoweth his owne imbecillitie. And if this Apologie of the priuate Maſſe had ben alſo putt in prent, that it might haue come vnto his ſight, he would (I thinke) haue diſſembled the matter or deſpyſed the argumentes, to ſhifte awaye from hym all the labor of answering. But how ſo euer your Achilles be dyſpoſed, you haue ſhewed your ſelfe a frindly Patroclus, which to ſaue his worſhipp, haue taken vpon you

*A Replie against the false-*

to answer in his behalfe. Which although you haue done, with much infelicitie, yet you haue declared, your good hart and fidelitie. You shall cause Achilles himselfe, to take the matter into his owne handes, partly for the chalenge sake, which he fyrst of all pronounced, partly for you his frendes sake, whom he wil be loth to see vndefended. God sende you of his grace abundantly, that you fyght not for an *Helena* in deede, mainteyning the lustes and appetytes of your carnall reason, stryuing for your owne inuentions, and following your owne prayfes. The church and spouse of Christ is shamefast, chaste, gentle, saythfull, obedient, without murmour and spitefullnes, full of good vowes, stedfast in her profession, allwayes desyrous of vnitie, which vertues whiles some haue neglected, they haue themselves ben contemned of God, and permitted to folow their owne frowardnes, to the increasng of their iust dampnation. Of this kynde was Luther and his followers, which as though they had nothing els to study vpo, but only how thei might

in-

inuent sectes and diuisions, so they leste no one thing which the church taught them, vncontrolled, or vncorrupted making, at their will and pleasure, of thinges necessarye, no matter at all, (as appeareth in the seauen sacramentes, which they haue brought to two only or three, and them corrupted,) of vniuersall and autentyke, so indifferent, that euerye one might omitt them, (as prescript fastinges, orders of praying, and ceremonies) and of indifferent in the nature of them, so necessary and absolute, that no dispensation may serue for the altering of them, (as in sole receyuing, receauing in one kynde, and reseruatiō of the sacramēt.) So that nothing pleased them, that the church, in which they toke their fayth, delyuered vnto them, because they loued them selues to much, and their owne deare *Cate* and *Helena*. Whom, God shall at length, destroye with the spyrite of his mouth, and by sending of his feare into their hartes which honor her, dryue away that wycked one, which maynteyneth the battayle, and make such peace and tran-

*A Replie against the false -*

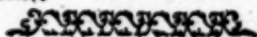
quillitie in their conscience, that it maye  
haue good space and mynde to consider  
the securitie which is in the catholike  
church, and learne among many other,  
this one point of charitie, that neither so-  
le receyuing vnder one kynde, neyther  
receyuing vnder both kyndes with com-  
pany, doth commende vs vnto God, but  
the keeping of his commaundementes,  
and obeying of his ordynances, which  
he hath or shal vtter, eyther by him  
selfe immediarly, or by the  
Catholike church his  
interpretour.  
Amen.

Quandoquidem viri docti & scripturæ sa-  
cræ atq; Anglicæ linguæ periti, librum  
hunc Ioannis Rastelli aduersus falso no-  
minatam defensionem veritatis, Anglicè  
scriptum in quindecim ternionibus, te-  
stati sunt apud me, se eundem accuratè  
examinasse, seq; reperisse eum non solum  
esse catholicum, sed etiam vtilem qui ad  
ædificationem typis excudatur, omnino  
putamus operæ precii esse vt imprimatur.

Ita esse testor Cornelius  
Iansenius Theologus.

¶ A table of particular matters which you  
shall find in this booke.

<i>That the church had her infancie.</i>	24
<i>That priestes are bound to offer.</i>	30. 54
<i>A discussing of a testimonie of S. Cyprian lib. 2. epist. 3.</i>	43
<i>Of the sacrifice of the aulcar.</i>	59
<i>S. Chrysostome his wordes discussed, frustra ha- betur quotidiana oblatio, the dailie sacrifice is had in vaine.</i>	77
<i>Of the analogie &amp; proportion betweene the pas- chall lambe and the sacramēt of the aulcar.</i>	83
<i>Of receiuing alone at home.</i>	130
<i>Of holie Satirus and his shippwracke with the maner of his receiuing.</i>	142
<i>Of reseruatiō of the Sacrament.</i>	148
<i>Of Sirapiō &amp; his sole receiuing in one kynd.</i>	158
<i>The .xiiij. Canon of the first Nicene Coun- cell, examined.</i>	162
<i>That continuance of tyme ys a greate commendacion to a religion.</i>	170
<i>Of the church, and where it ys to be ser- ched for.</i>	188
<i>Of the true &amp; certen markes of the church.</i>	190
<i>Of the reall presence of Christ in the Sa- crament.</i>	196



<i>¶ faultes escaped</i>	<i>folio.</i>	<i>pag.</i>	<i>linea.</i>
Pruiuege	6	2	22 priuilege.
not	9	2	12 put it out
contended	13	2	10 contented.
speake	24	1	15 spake.
altheough	33	2	23 lyke as.
fol. 19	41	2	in the margē. 20
hymselfe	45	2	2 bymyselfe.
herr	53	1	6 her
new testament	67	2	16 the sacramēt of the new testament.
Singularly pure	69	1	6 is singularly pure.
Much lesse	70	1	3 much lesse are.
war	72	1	25 were.
writinges	76	1	23 writinge.
contended.	81	1	2 contented.
strang	81	1	11 strong.
Substances	100	2	26 substance.
of the matter	101	1	26 of the substance of the matter.
vsed	107	1	24 vseth.
geaue	110	1	21 geaueth.
dyuided	111	2	5 deuised.
it	113	2	19 yet.
the faith	117	1	21 the same faith.
fair	119	2	6 farr.
saied	129	2	20 saith.
dodie	140	2	3 bodie.
lulus	147	1	6 lulius.
make	147	2	9 maketh.
man	148	1	18 men.
recise	150	2	18 cease.
had	165	1	19 hath.
before	180	1	14 be for.
it.	180	2	18 yet.



